

# UNREASONABLENES OF THE SEPARATION;

Made apparent, in an Examination of, and Answer to, certaine Reasons of

*Maister Francis Johnson:*

*Whereby he laboureth to justify his Schisme from the Church-Assemblies  
OF ENGLAND.*

*By Maister William Bradshaw deceased.*

Together with a Rejoinder, in defence of the said Answer, against the  
late Reply of Maister Iohn Canne (a Leader to a Company of  
Brownists in Amsterdam) thereunto, by a Freind  
of the deceased.



Printed in the Yeare of our Lord, 1640.

**T**He intelligent Reader is to be desired in his owne  
observation of the scope of passages throughout this  
treatise to correct what Errata may be found in the prin-  
ting, because there was noe Englishman to attend the  
Correction of them.

1494:04



To all the

# ENGLISH PREACHERS & HEARERS

*Of Gods word (who are noe Brownists) whe  
ther continuing in their owne country or remooved into  
forraine parts.*

**R**everend & Beloved. Give me Leave, I beseech you to mind you of that which after a speciall manner concerns you all : There are a Generation of your country, called Brownists, who glory in this, that they are of the separation, Brethren of the Separation they call themselves, & take it very ill, if any of you call them otherwise. Now you must know that in the judgement of these, it may be not of every particular man or woman of them, but of the Leaders of them, & the greatest part of them, I say in the judgment of these.

1. Amongst you who are preachers, if you have receyved any Allowance or Authority to preach from Bishops unlessse you have againe solemnly renounced what you haue receyved from them, there is not a man of you, who is a Minister of Jesus Christ. And marvaile not at this, for they have the same judgment of all, who have beene preachers before you in the like kind, though some of them have beene glorious Martyrs, others have beene famous writers in defence of the truth & others have had their preaching crowned with the happy conversion of many soules to God : yet not a man of them any minister of Christ. Ah poore England hath the Lord Christ so neglected thee above all other Protestant nations that to this day, he hath giuen thee not one of his Pastours & Teachers, which he hath sent abroad since his ascension, unlessse some few Brownists?

2. Amongst you who are hearers of Gods word preached by any of these though otherwise you serve God in righteousness and holinesse before him all your dayes there is not a man or woman of you if the Brownists may judge, but you are all such, who live in manifest sinne and wickednesse by this your hearing

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of them. Even this very yeare one of them in Amsterdam, and an other of them in London have in print passed this doome upon you all.

Doth it not then concerne you all to inquire seriously, whether these men judge righteous judgement of you or noe? Reverend & Beloved, The Treatise following will helpe you much this way, if you will be content to read it, & observe diligently what you reade, which that you may the better understand, it will be requisite, you take speciall notice of this relation.

Long since one Maister Francis Johnson a prime Leader of Separatists in Amsterdam published divers arguments & reasons to proove it not lawfull to heare or have any spirituall communion with the present Ministry of the Church Assemblies in England. Sundry yeares after that, by an occasion, which you will find reported in this ensuing Tractate, one Maister William Bradshaw, a Learned and Godly divine of England answered those Arguments. And some few yeares past, one Maister Iohn Can: (who as I heare hath in a late printed booke styled himselfe Minister of the English Church in Amsterdam, as though there were noe other English Church there but he & his Company, whereas there is an other, and it approved both by Magistrates & Ministers there, when as he & his Company are onely tolerated there as Papists Anabaptists & some other sectaries are:) This Maister Iohn Can wrote a booke to proove from the Principles of English Non Conformists, that there ought to be a separation from the Church Assemblies in England, in which booke of his he labours to defend Maister Johnsons arguments aganist the answers of Maister Bradshaw. Now you must know, that however this booke of Maister Can hath beene answered by some in private, to satisfy some weake in judgement, yet for some yeares it hath receyved noe Answer in publique onely Maister Iohn Davenport, a famous preacher sometimes in London, hath professed in a booke of his, that he had many things to say in defence of Dr. Ames (whom in that booke Maister Can makes use of to his purpose) and withall affirms that he had heard some others had under taken to answer him. But the truth is, I never yet knew or have heard that in print he hath beene answered and would you know the reason? surely I can give you noe other then this, That generally in England with the most Iudicious that booke of his hath not beene thought worthy of Answer, Learned men not judging it worth the while, to stop his mouth who barks so loud, & bites so sore: yet now you may see heere that booke of his is answered, especially in the maine of it, & Maister Can himselfe may see, that he hath beene dealt with, as the spirit of God would have such persons as he is, dealt withall,

Treatise betweene him  
& Maister  
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283.

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For a time hee hath not bene answered, least the Answerer of him should have seem'd to bee like him, yet in time hee is Answered, least hee should bee vile in his owne eyes, and so Answered now hee is, That as the Learned and Reverend Authour of this Reioynder which followes, hath vindicated the worth and honour of his Deare freind Maister Bradshaw, from the weak Arguments and un worthy Calumnies of Maister Canne, so hee hath discovered Maister Canne to bee a meere empty caske, not with standing the great sound, which hee hath made. It is long since even some yeares past, that this worke hath bene ready for the presse, and for that end out of the Authours lands, and however for some reason hitherto concealed, yet now thought meete to bee published.

1. In Regard of Maister Canne, that hee may no more complaine of Gnatts, which hee hath felt, but not seene, and of Trencher squibbs reaching no further then the end of the table, not so farre as to penne incke and paper, for answering him in a faire and honest way, Thus hee complains in his late booke against Maister Robinso, Heere now hee hath an Answer prepared for him, the penne, incke and paper wherof may possibly bite him after another maner then these gnatts hee speaks of, and startle him some what more then these squibbs hee mentions. And is it not time that the man should have an Answer, seeing hee so calls for it?

Epistle to  
the reader.

2. It hath bene thought the more seasonable now to print this worke. In Regard of some others, who have lately drawne many good soules, into wayes of separation and are (at it seemes) looking very wistly upon Maister Cannes way. It seemes hee takes it they are of his mind, For whence is it else, that hee so insults in that booke of his called a stay against straieng, That now men are of sounder judgment then to defend either the Church state, Ministerie, worship or Government of England as some professors formerly haue done the fallenes of these being now scene and acknowledged of the honestest and better sort every where, so that none now except Formalists, Familists and men of corrupt minds, who count gaine godlines, will appeare in the Defence heereof. And surely some others besides Maister Canne have great cause to suspect that some of these at the least, however for a time they hover about, yet their purpose is in the end to meet with Maister Canne in the same center of separation. For it is commonly said, that some of their leaders Keepe great correspondence with him in private, and when they or their disciples are occasionally in Amsterdame or the Lords day, they either altogether or for the most part frequent his Assemblie.

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Now heere also in this Treatise, unlessse their judgements bee to much forestalled, these may also meeete with some what for their satisfaction and this may the rather bee hoped, because for ought is yet published by them, they have no other ground for their separation, especially from the ministerie of the Church Assemblies in England, then what Maister Johnson who is heere answered had formerly. There is indeed a great noise in England at this day, and hath bene for these 3. or 4. yeares past of a New light and a New way, but where shines this light? surely if any where it is onely in some darke lanthornes. Heertefore when Maister Johnson, Ainsworth, Smith, Robinson lead others in to separation, the like cry was then raised of a New light and a New way, but then those Ringleaders made knowne the light, whereby they were guided in to that way, but it is not so with these, who though they are in wayes of separation, yet further then by private letters and clancular manuscripts, thy hold forth the light leading them in to their way. And this Maister Canne himselfe seemes to complaine of in some of them, who belike jumpe not as yet with him in every thing. It seemes hee expects they should bee in every degree of separation as hee is, and therefore beeing discontented, that they are as yet some what a loose from him, hee blames them, That they doe not publish to the world their New principles in a faire and open way. But however hee fretts some what at these, it is probable hee hath better hopes of some others amongst them, not onely because of that Insultation of his formerly specified but because hee tells the world in that booke of his, That hee is now in hand with a large Treatise of Ecclesiasticall Policie, even the whole externall Regiment of the church of God. Now it is not like that Maister Canne should bee the onely oracle of histime to give satisfaction in such a matter, especially considering how this Reioynder discouers both his want of learning and indeed of honestie. But if some of greater strength, will yeeld him their helpe, choosung rather to vent their New Notions by his penne then their owne, then hee may have some encouragement to undertake such a busines, yet bee it so, I can say no lesse, but that it is very improbable, either hee or any other joyning with him in the like degree of separation, should perfect so high and difficult a taske, considering how many Arrowes have bene shott awry at this marke by former separatists, yet as famous in their time for learning and pietie as any who have now put themselves on in this field of separation. Truly it pitties mee to thincke, that some now who are indeed worthy of great honour for their excellent parts and abilities should yet by their wayes of separation.

In the same  
Epistle.

## TO THE READER.

1. Wound that good cause of old Non conformitie in England, by confirming many there, in that Auncient yet common mistake of Non conformists that they are all Brownists in heart. I may well call that a Mistake, remembering how many Non conformists haue written against Brownisme as Maister Cartwright, Gifford, Hilderfarn, Darrell, Brightman, Ames, Bradshaw, Paget, &c.

2. Dishonour that Auncient and Approoved course of Church Government, by Presbyteries Classes, synods, which hath bene and still is used amongst the Protestant cantons in Helvetia, in the Protestant Churches of France and Belgia, and in the Church of Schotland also: It is an easie thing, to say this was Caluins deuise; and to cry out of classes as fowle things, when yet they who cry out so, know not what they are. But if this Governement bee good, for any to cry it downe as euill, may prooue a course drawing woe\* with it. \* Esa 5. 20.

3. Carry on so many precious christians of all rancks in to courses, which may very probably wast their estates, expose their posterities to miserie and want, plunge themselves in to various errors and Heresies, and at the last breake them into pieces by schismes amongst themselves, as it hath come to passe, with many heertofore, who howeuer when they were in their first loue of that New way, they supposed, they found such rare and extraordinarie comforts in it, that no Disswasions then could take them of, yet such became their Deplorable estate, that many of them came home againe by weeping crosse; and others still abiding in foraine parts, fell upon such inconveniences as haue bene named. It is therefore much to bee desired, that if these men have any thoughts of leading on their Disciples into the same degree of separation with Maister Canne, that they would looke well before they leape, and for that end, take along with them the help of this Treatise, which may bee like through the blessing of God upon their humble and pious inquirie after the trueth, to satisfie them in that maine point of the Ministerie of the Church assemblies in England.

As both in regard of Maister Canne and those other mentioned, the printing of this ensuing worke is conceived now to bee most seasonable, In regard of you all, who are by Brownists judged No Ministers of Christ, if you bee preachers, and if private Christians, yet such as liue in an unlawfull way and course, by hearing these preachers. If you now Reverend and Beloved shal with honest hearts read this booke and seriously compare every Argument with the Answer to it, and every Reply, with the Replynder to it, there may bee good hope, that God will bee pleased so farre to enlighten you, that you who are faithfull and conscionable preachers, shall bee able to see, that you have the substance and Essentialtie of a lawfull calling, notwithstanding all circumstantiall

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stantial defect which may bee found about it so that whatever Brownists affirme to the contrarie,you are Messengers of the Churches and the Glory of Christ. And you who are Hearers of Gods word from these preachers shal be able to discern , That as you have lawfully and to your great comfort heard these,so you may lawfully still doe it,and waite on God for a spirituall blessing upon the Ministerie of these , what ever John Lilburne out of his prison or John Canne out of his presse,have this yeare written to the contrarie. I will say no more,but the Lord give understanding in all things.

# DR. AMES HIS PREFACE to Mr. B's Answer.

## To the well-meaning Reader.

**H**inke not evill if thou meanest well, wee intend not to insult over him that is down, or to pursue a man that is flying of himselfe; but to lend him a hand, that knoweth not well which way to take. Mr. Johnson indeed is rather to be pittied, then much opposed, wee need but stand still as lookers on, he falleth willingly on his owne sword. But that his fall may be a rising againe, not onely to himselfe, but to others also, both armour-bearers & followers of his; it was judged necessary to guide them a little while their heads are dizzy, & bring them fairly from of the bog they have stood on. It is not Mr. Johnson that is dealt withall alone. For change the name onely & put in Mr. Ainsworth, or any such: themselves will not say, but the Reasons are theirs, and the Answer to them as well as to him. It may be, that they having lesse acquaintance with Logical formes of dispute, will looke for large discourse, or heaped quotations out of Scripture. But reason will tell them, that many words do rather hide, then untie the knot of a Syllogisme: and much quoting may prove something; but answereth not directly to any thing. Now the writers meaning was, not to gather proofes; but to point at the weaknesse of such as these men have gathered. Reade therefore with understanding, & learn a mean betwixt *all* & *Nothing*.

The



## *The Authors Preface to this Rejoinder.*

**I**T is no mastery to plucke a dead Lion by the beard. Any cowardlie curdare doe it: even such as durst not come within a furlong, much lesse looke once in the face of a Lion, while he lived. Nor is it a thing unusuall, for men of little worth, to trample upon the ashes of Gods worthies deceased. In this kinde our Can, a man hitherto of little note or name, (though the head it seemeth, now of a Schisme) hath endeavoured to get and gain some better note and name to himselfe by trampling upon, and insulting over some of Gods servants of good name and note, but at rest now with the Lord.

Among other of those, whome he hath undertaken thus to traduce, is that blessed servant of God Mr. William Bradshaw; a man for his piety, patience, humility, modesty, peaceable carriage, unblameable conversation, quicknesse of apprehension, maturity of judgement, cleernesse of resolution, plainenes, painfullnesse and powerfullnesse in the worke of the ministerie, was much admired of those that knew him, and conversed with him while he lived; and hath left a sweete and favoury remembrance of him, since his decease, in the mindes, not of them alone, but of others also that have beene conversant in his workes.

Now this hath this Can taken occasion to doe, pretending in way of justification of the Schisme that he and his faction stand in, the refutation of, or reply unto, an Answer published by Mr. Bradshaw, in his life time, (a thing before him now, not attempted or undertaken by any) to certain *Reasons* of Mr. *Fr. Johnson* concerning that argument. Wherein how he hath demeaned himselfe, shall hereafter appeare.

To vindicate therefore both the trueth of God by him maintained, and the credite of this his servant unjustly appeached against the frivolous oppositions and false calumniationes of this Can; (which he himselfe, were he living, had beene, not fittest onely, but best able of any that I know; to have performed) out of the entire affection & reverent respect, that I bare to him while he lived, & doe still deservedly to the memory of him now deceased, I have undertaken this talke: though not intending to engage my selfe further in these controversies, wherein too much paper to little purpose hath beene wasted already, save as this my chiefe intendemet shall necessarily require.

Now here before I come to examine Mr. Cans refutation of the worke it selfe; I can not but take notice of some personall aspersions cast by him upon the Author of it, to the end that those remooved, we may the more clearly, without



without by-lets, proceede in the maine businesse.

First therefore, by occasion of some speech of Dr. Ames, the publisher of Mr. B's booke, that *it was not the Authors meaning to gather proofes*, he taketh occasion p. 210. to taxe him for *not alledging of Scripture*, and *bringing proofe thence*, for that he speakes: that which he oft repeateth afterwards againe and againe, as hereafter shall bee shewed.

But had Mr. Can beene pleased but to reade, or to adde, Mr. B's, very next words: *but so points at the weaknesse of such as these men have gathered*: he might have had a faire & full answer to this his exceptio. It was a sufficient answering of Mr. I's, to shew that the proofes produced by him were impertinent, which might well bee performed without any further allegations.

To this might be added, first, that the one moiety of Mr. I's booke consisteth of *Reasons* professedly drawn from *humane testimonies*; which needed not therefore, nor were indeed, by any such course to bee answered; but either by rejection of the witnesses authority; or by shewing, that his assertions make not for Mr. I's purpose, or the proofe of his conclusion. And secondly, that in the other moiety of *Reasons* pretended to be taken from *Scripture*, howsoever for the *proposition* indeed of his *arguments*, being either apparent & undeniable, or lesse questionable at least, many Scriptures are packt together many times to little purpose, as being either needlesly or incongruously alledged: yet the *Assumption*, which is generally the more questionable part, being matter of fact also for the most part, is by Mr. I's, himselfe very seldome backt with any Scripture at all, save in that one place, p. 11, the Assumption of the second argument in the first Reason: where Scriptures, the truth is, are mustered up, more then enough, but so palpably abused, as hereafter we shall shew, that some of his owne followers have beene sometime ashamed of it.

Nor can Mr. Can tax Mr. Bradshaw herein without censuring of himselfe; who throughout his whole intended refutation of Mr. Bradshaw is very sparing in this kinde; having very few proofes of Scripture for any, not any at all for many, yea for the most, points therein controverted: though for things not questioned, after his brother Johnsons fashion, or matter of meere illustration, he paint his margine some time with them.

Howbeit renewing his charge of Mr. B's, with a brazen brow, he most falsly averreth, p. 217, that *his proofs are allwaies beggarly I says, or Ifs, and may be soe*. And that *he doth not in all his writing either directly or by sound consequence from the Scriptures, confirme any one thing whereof he speaketh*, & p. 225. *He delivers his opinion upon his owne word: & if we wil not take that, we*

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must have nothing. For p. 235. He never brings either Scriptures, examples Reasons, or humane testimonies, to confirme any one thing whereof he writes. And againe, abusing the name of God withall p. 239. The wisdom of God is marvelously here to be seen, which suffred not this man to countenance his corrupt speeches with any weight or shew of Argument, And yet againe, p. 240. He hath not from the beginning to the end of his booke, brought one prooffe from the word of God; to make good any one thing, whereof he speaketh, but, as if he were one of the illuminate Fathers of the Familist, delivereth his yea & nay allwayes upon his owne bare word.

All which Exceptions are no lesse fals then frivolous, & frivolous then false, for may not Mr. B. discover M. Ignorance, unles he quote Scripture for it; as Mr. Can doth p. 257. 1. Tim. 1.7. & Jude 10? nor detect the faultinesse of his Arguments, unles, as Mr. Can doth, p. 235. he quote Hierome for it, saying of some (if he say so at least, for Mr. Can credit is none of the best) that they have their Arguments neither in moode nor figure, &c. nor tax him in his owne terms, unles he cite Salomon prov. 26. 5? nor referre to Scripture, unles he quote chapter & verse; for example; to proove that the Scribes & Pharisees were, not onely, as Mr. I. minceth it, a speciall sect among the Jewes, that pretended a more strict observation of the law then others; but joynd also many humane traditions & wil-worships to the worship & service of God; was it not sufficient for him to say as he doth, p. 28. They are said by Christ himselfe to make the commandements of God of none effect, &c. unles forsooth he quot Math. 15. 6. — 9. a place that every one almost wel enough knoweth, or to prove, that the Jewish Synagogues in Christ time were not free from all kinde of false worship, taking false worship in a large sense, for all such as failes either in matter or forme, more or lesse, to say as he doth, p. 70. that Scripture witnesseth the same, unles he muster up all those places, where our Saviour displayeth the erroneous doctrine & practise of the chiefe and principall teachers of those times? or, was it not enough for him to say, concerning The Ministers maintainance, p. 9. It is the wil of Christ, that the ministers of the Gospel should live by the gospel; unles he quote 1. Cor. 9. 14. though he give you Pauls very words? & againe, p. 104. Christ hath set down no more in his Testament, then this in effect, that the Labourer is worthy of his hire: And that for the ministration of Spirituall things, the Churches, that enjoy their Labour, ought to minister unto them of their temporalls. And againe, p. 108. That our Churches fulfill the Testament of Christ, in giving their temporall things for Spirituall, in giving hire to the Labourer.

*Lowers*, unless withall he quote Math. 10. 10. & 1. Cor. 9. 11. though he deliver the very words in expresse terms of the one in the one place, & the just & full summe & substance of both of them in the other? Belike our Saviour, & his Apostles never alledged Scripture for ought that ever they taught, when either they named not the booke or cited not the particular psalme or chapter, that I say not, verse too, for any testimony thence produced. Neither yet relate I these Mr. B. allegations, as acknowledging any necessity at all of allegation of Scripture in an Answer of this nature: which for the reasons before rendred was not needfull, nor could justly be required; but to shew this mans vanity and falshood, not regarding what he saith, though never so untrue, nor so easy to be evinced.

For to passe by what he saith of *no example* brought by him, wherein the examples of Luther, Hulse, Wicklif, &c. alledged by Mr. B. pag. 31. in answer to the 1. argument of the 2. Reason; directly give Mr. C. the lie. And as for humane testimonys, which also he requireth, to omit, that they convince not the conscience; a man may as wel alleadge Scripture to a professed Atheist; as humane testimonies to those of his faction, for what weight can any humane testimony have with them, who in the pride of their hearts condemne all writers almost of any note, as well ancient, as moderne (a few of their owne faction onelie excepted) those blessed martyrs, that have suffered so many of them for Christs cause not exempted from this their arrogant Censure; as either false ministers, or members of false Churches, & such as were therefore to be separated from? And is not this a wise mans part, thinke wee then, to require testimonies in this cause, wherein he knoweth we are able to produce twenty, if not 100. for one: and when he knoweth, that if we should produce them, (suppose Cyprian & Cornelius, against Novatus: Optatus & Augustine against Donatus: Dr. Junius to the Separatists at Amsterdam: Dr. Ames against Robinson; Mr. Cartwright against Harrison; Mr. Gifford against Barrow & Greenwood: Mr. Paget against Ainsworth, &c.) we should be but laughed at by them for our labour; as alledging those against them, whom they condemne as well as they doe us? yea their unequall cariage in this kinde Mr. B. justly taxeth, p. 16. Answer to the fifth argument of the second Reason: that will presse us with opinions, as Mr. Can here doth, of some of our writers, when *themselves refuse the whilest to be bound unto what their predecessors, Brown, Barrow, and Greenwood have held before them.*

But whether Mr. B. as he here chargeth him, never annex any reason for the proove of ought he saith (though it belonged not to him, being defendant or re-

spondent, but to the plaintiffe or accuser by course of Law, to the opponent by rule of dispute to proove) let this booke it selfe speake: wherein it will be found, that M<sup>r</sup>. B. very seldome denies any proposition, but he giveth some reason or other of his deniall: which indeed, true it is, M<sup>r</sup>. Can seldome or never taketh notice of; but his usuall manner is in stead thereof, having framed answeres, arguments, & inferences of his owne, (absurd ones, you may be sure, like himselfe) to fether them upon him; and then having shewed his skill in shooting at men of straw of his owne making, to triumph and shoute, as if he had hit and sped Maister Bradshaw.

And this may suffice for the wiping away of this first calumney; the detection of Maister Cans vanity & untrueth therein uttered.

In the next place, because Maister B<sup>r</sup>. discovereth sometimes M<sup>r</sup>. Johnsons defaults in Logick; and speaketh somewhat quicke now and then upon just occasion, but without such gall and bitterness, as with these men is too usuall; Maister Can chargeth him, pag. 212, with *intemperate speeches*: but saith withall, that he waiveth the recitall of them. or the repaying of them with the like: because, it is (he saith) *no Christian mans part to render rebuke for rebuke*; and he deemeth it *a 1000. times better, to sustain even a Legion of reproches, then for a man by returning, though but one, to give cause of suspicion, that evill hath got some part of conquest over him.*

Where, for what is said concerning Maister I<sup>r</sup>. Logick, and Maister B. taxing of it, we shall consider of it, as occasion shall be hereafter.

But for *intemperate speeches*, neither is the charge juste nor doth it well become him, who, as throughout his whole booke he doth so cary himselfe, that I am verily perswaded, there is scarce any man that shall have the patience to reade it out, but taking notice how full it is fraught with vile, virulent, base, broad, scurrilous, uncleanly and unfavoury language, he will easily acknowledge with me, if he be not a bird of his owne feather, that he never met with a more down-right railer. So in his dealing here with Maister B. though having before protested against such courses, yet he cannot forbear to cast out, if not some bitter taunts, and satyricall squibs & scofs, (which are so over ripe here, that they may well seeme to be but as words of course with him) yet some lavish language or other at least, almost in every page of his ensuing discourse: and that not returning the same onely, where he pretendeth some such given, but there jerking it out, where no shew or shadow of such is before afforded either to Maister Johnson or to the cause he maintains.

Among much other stuff of this kinde, let the Reader be pleased to take these few

few passages for a tast; that he may see the mans modesty, & how well he performeth what before he professed, pag. 215. No man could passe Maister B. in absurdnesse here. pag. 221. Any one may see by his worke, that he meant not to try his conscience short: but would make a litle bolde with it for the present. and, so he might fetch over a sore blow upon us. he cared not, though with every stroake he made wounds through the sides of his bretheren. Pag. 235. Hierome speaketh of some who have shir syllogismes and argumentations, not in moode and figure, but in their heels: Maister B. is not much unlike those, for wanting all prooffe to make good the points that he boldly offi mes, he layeth about him with his heeles. Pag. 229. I desire the Reader to compare with this base stuf their former principles, and consider whether there be not probable reasons to thinke, that he sinned here in fearefully aga<sup>n</sup>st his knowledge and conscience. I bid. If he had not meant meere gulling and mocking of the world. he would not have taught men to holde this thing, and that what they would, without any reason or ground. Pag. 227. The boldenesse of this man is notorious; that he dares in this manner still daub up the vile things which his breshren pull downe with both hands. Pag. 223. I professe in all good conscience, I never saw to my remembrance such daubing in any Conformists: and to say trueth it is a great deale worse. Pag. 245. If this be not unreasonabale daubing, I know not what is. pag. 235. If the non-conformists had seene but halfe such rotten stuf in any Conformists writings, they would have cryed out, and that justly, daubing, daubing. Pag. 223 If M. A. had not boasted of this mans booke, I would not have touched it: because I knew the bowells of it could not possibly be opened, but it would cause an ill savour to some, in regard it contains most vile and uncleane matter. Pag. 220. How much better had it beene, if this misshapen thing had had its mothers wombe for the grave, or being brought out had been kept in some hole, or darke place, where it should never have seene any light, nor any mans eye should ever have looked upon it then to serve in this sort, as it doth, namely to strengthen the hands of the wicked, grieve the hearts of the righteous, and

*and so discover their owne vile hating and double dealing.*

Thus of Mr. B. & his writing he prattles, & railles upon him at his pleasure. For as for those ordinary flowers of his Rhetorick, that *our ministers* are *bastardly ministers*, and *our ministry* a *bastard* & the *childe of a Whore*, p. 219. *our ministers* the *most* of them, *loitering idle bellied Epicures*, and *sensles ignorant Asses*, p. 214. & p. 248. *our service* *idolatrours*, *our government* *Antichristian*, *our discipline* *divelsish*: a *power taken every part of it from Antichrist & the devil*, p. 272. 220. 249. 256. these & the like I let passe, because they are every where obvious, & I doubt not but he deemeth his worke exceedingly graced with them; having to that purpose raked together a many of them from the writings of some intemperate spirits like himselfe; and added therunto no small store of his owne invention: and they are indeed the principall ornaments wherewith his booke is throughout embellished.

Thirdly, among other particulars he chargeth him more specially & most spightfully, with *much hypocrisy*, in maintaining of poinis contrary to his *owne judgement*. And this the more to enforce he repeateth the charge thrice in one page, deduced to 3 heads, as 3. distinct enditements, though in effect speaking nothing but one & the same thing. p. 217. for,

1. *Although in the course of his life (saith he) he made shew to be a great enemy to the Bishops, & their traditions; yet now against us he stands to maintaine the vilest abominations in their Churches.*

2. *Such corruptions as the Non-conformists generally have condemned, he basely here justifieth.*

3. *He sheweth greate hypocrisy in pleading for such evils, as some which knew him do wel know, that his judgement of them, at least of many of them, was otherwise.*

And againe elsewhere p. 230. To *hypocrisy* adding *impudency*: so that Mr. B's. hypocrisy, belike, is spun with no very fine thred, when it carieth impudency with in the forehead.

*None of the non Conformists have more effectually condemned their popish ceremonies, then this man. for he hath by many Arguments proved, that the use of them is very sinful. notwithstanding behold his forehead, how in his writing here against us, he seeks by flattering speeches to justify the verie practise, wick he professeth in his writing against the Hierarchie to be unlawfull, idolatrours, Antichristian. we abhorre this Hypocrisy.*

In a charge of *Heresie*, saith Hierome; of *hypocrisie*; may I well say, a man can hardly have patience: the cause being either his owne, or some others, that are or have been known to bee, not free onely, but far from any such carriage, as might give just suspicion of the same. This imputation therefore well deserved to be singled, and to be cleared by it selfe. The charge you have heard; take the defence along with it.

*Note in suspitione hæræsis quæquam est patientem aduersus Hieron. Joan. Hieronim.*

First therefore, true it is indeed, that Maister B. *pleades* here for sundry things, that Maister Can and his schisme condemne as *evils, the substance of our Liturgy, the truth of our ministry, the lawfullnesse and warrantablenesse of joyning with our Church-assemblies*, and the like. these be the *evils* that Maister B. *pleads for*. But that Mr. B. was ever of a contrarie judgement, in these or any of those things that he pleads for, neither can Maister Can proove, nor doth he offer once to prove: save by the report of some, who, he saith, *knew him, and doe well know it so to bee*. Wherein he that chargeth Maister B. with much hypocrisie, doth evidently evince himselfe guilty of much want of charity, in fastening so foule an imputation upon so reverend and well-deserving a servant of Christ, upon others bare reportes: for how can hee know, that they knew Mr. B's judgement therein to be such, but by their bare relations, onely? and why mentioneth he not in particular those *many things*, or some of them at least, concerning which these men (what ever they bee, if it bee not a meer figment of his owne brain) say, that he was of a clean contrary minde; to that that he hath here written. Such an accusation as this of such an one, ought to have been backt with better proove, and specified at least in some few particulars: though some few would not suffice to make good the charge: but here is not any one produced of *many*.

2. For Maister B's dissenting from some other non-conformists in some things, it is not to bee marvelled, if he should so doe, the non-conformists are men, I hope, subject to error and ignorance, as well as others; and may therefore, notwithstanding their joynnt consent in nonconformitie, in many particulars differ in judgement, as from others, so among themselves. Yea as among their Sepatativists there is much variety of opinion, Maister Robinson and his company dissenting from Maister Can, and his crew; Maister Iohnson and his, from Maister Ainsworth and his, after their parting, Maister Smith and his, before, from them both: So it is well known, that there is and hath beene no small diversity of judgement betweene our non-conformists among themselves; some condemning some rites but allowing others, and some condemning those also which those others allow; some esteeming the things simply evil, in them-



20.  
selves, some onely as inexpedient, and in regard of some consequences: some excepting against some passages in our Liturgy, which some other of them stick not at, and the like. And indeed considering the wants & weakenesses that doe ordinarily attend mens apprehensions, and what variety of opinion by reason thereof men are subject unto, in such things as are not cleerely evident of themselves; for a multitude of men of divers parts, abilities, dispositions, and indowments, to concur and agree all in every particular doubt or debate, question, or controversy, where a multitude of such is mooved, might justly be deemed, rather a conspiracy, then an uniformity of judgement. In regard here of therefore, neither is Maister B. nor any non-conformist bound to hold and defend whatsoever some others of that side have supposed or maintained, no more then the Separatists will be tyed on their part to the like. Howbeit true it is indeed, that if Maister B. should, as Maister Can here chargeth him, justify any such course as *the non-conformists have generally condemned for a corruption*, Maister B. being one of that number himselfe, must of necessity contradict himselfe. But setting Maister B. himselfe apart; that in this worke of his, he hath endeavoured to justify any one point or act, by all non-conformists beside himselfe censured for such; and much more, that he hath *basely justified such corruptions*, (more then one or two belike, though no one is here instanced) as hath beene before said, is more then ever can be proved, and is therefore a notorious calumny on Maister Cans part.

3. True it is indeed, that Maister B. refused conformity to some rites & ceremonies imposed upon, and practised usually in our Church assemblies; as esteeming in his judgement the use of them evill and unlawfull, (though not giving them such tearms, that I any where finde in his writings, as maister Can here relateth) and had suffered, and did suffer still in some sort, at the very time when he writ this, yea even to his dying day, for his refusall of the same. And is it probable then, that he that suffered then for refusall of those things, & was resolved still so to doe, should yet at the same time write in the defence of the? Or, that he, that was of so tender a conscience in regard of them, should yet stand to maintaine things more vile and abominable then them, if ought at least in our Churches be more vile and abominable in Maister Cans eyes, then these are? But that Maister B. in this worke of his doth maintaine the use of any of those things as lawfull and warrantable, which in judgement he so condemned, (howsoever he defend the warrantableness of communicating with them that doe use them, in the holy things of God) the booke it selfe will shew it to bee a most shamelesse ye, and yet againe, though he had therein maintained and



and justified some of them, yet would not that have served Maister Cans time  
neither, to free him from guilt of so foule an offence, unless he could make good  
(for Maister Can will bee sure to lay his charge large enough, how scant soever  
his proofes are) that he hath therein maintained contrary to his owne judge-  
ment, the vilest abominations (you have his owne termes) *that are in our Chor-  
ches*. This over-reaching lash therefore of Maister Cans lavish tongue deserves  
to bee refuted with the lash of a whip rather, then with the dash of a pen.

Fourthly he chargeth him, (therein playing fast and loose with us) and that  
again upon report, not with writing so now, as his former charge was, but with  
*sabering an others worke, contrarie to his owne judgement, to the maintaining of*  
*those most vile abominations* before spoken of. *It is true*, saith he, *that report*  
*goes, and it is probable enough, that he was not the proper Author of it, but an*  
*other did it and got him to sabere it. Notwithstanding his evill is not the lesse, if*  
*he should suffer any one, as the Asse did Balaam, to ride upon him for to curse*  
*the Israel of God.*

For the better cleering of this, (which yet crosseth the former) it shall not be  
amisse to insert here a word or two, concerning the occasion of Maister B.  
both writing and publishing the worke, wee have now in hand.

Maister B. sometime at the request of some friends was induced to a Con-  
ference with one Maister Jackson, a man led aside by some Separatists, but yet  
professing a willingness to be informed of the truth: at which conference  
myselfe also among others was present. This condescended unto, Mr. Jackson  
conceiving that no better grounds could bee produced to justify and enforce a  
Separation, then those of Mr. Johnson, contained in his booke of *Reasons*, new-  
ly then come abroad, referred himselfe to them, and required liberty to presse  
them, and that answer might be given thereunto, or to what he might further  
produce in pursuait of them. This was agreed upon, and in part performed, in  
the presence of diverse others also of either side; & the objections & answers  
set downe all in writing, subscribed to by either party. But after the first dayes  
conference, wherein the weakenesse and lameness of some of Maister John-  
sons Arguments were discovered, and some palpable abuses of Scriptures al-  
ledged by him evidently evinced, Maister Jackson dissuaded by some of that  
side, refused to have any further conference in such manner, and so the businesse  
brake of. Howbeit Maister B. considering maister Johnsons booke was relied  
upon, and having, by this occasion, in part detected and laied open the naked-  
nesse thereof, he thought good to goe on in the survey of the whole; & having  
propounded his paines therein taken to the perusal of others, he was incited

by them to make the worke more publick ; which by Mr. Ames means was some good space of time after done.

For the discourse it selfe, though his name bee not to it, (and how is he charged then to father an other mans childe, that doth not so farre agnize his own?) those that have bene versed in other of his workes, and acquainted with his methode and manner of writing, if they be not altogether strangers to that kinde of skill, whereby the writings of Authors are discerned whose they are. will easily descric it to be his owne, and no others.

As for Mr. Cans rhetoricall flourish of *Balaam and his Assc.* Balaams Assc was in some sort better then he, for it spake nothing but good reason: whereas he many times talkes as if he had neuer come, where Reason ruled or understood not what it meant : that which if I make not evidently to appeare to any intelligent Reader, that hath perfe & use of Reason, I will bee content, to take the assc from him to my selfe : and I will joyn issue with him herein, upon some of those passages in the wise *queres* propounded by him in examination of the 6 Argument of Mr. Johnsons first Reason pag. 226. And whether the imputation of *cursing Gods people*, lye more justly and deservedly upon Mr. B. or Mr. Can let any unpartiall man judge, that readeth the writings of either. Certainly in this kinde he & his are worse not then Balaams assc, but then Balaam himselfe; for they doe that, that he never did nor durst doe.

Fifthly, *upon report*, (as he speaketh; for Mr. Can you see, buildes all still upon reports) he chargeth Mr. B. for *one that of all the Non-conformists, came nearest to the Separation*, pag. 227.

Whereas indeed the direct contrary rather may with good probability be avowed, that not any one of them was in likelyhood farther from the Separation, then he: that which appeared by his constant and earnest endeavour, both to with holde, and to withdraw from it, such as were either upon tearms of entering, or already entred thereinto: the same being also manifested, both by his sundry conferences by word of mouth with their two greatest Rabbies, Mr. Johnson and Mr. Ainsworth, and with other forward ones among them, as well in prison, as elsewhere; and by his writings, some published, as this against Mr. Johnson, and some to be seene yet, though not published against Smith, Elwise, Clifton, and others of that faction. Yea so far, was he from any such Schismaticall Separation, as these men practise, that he conversed as inwardly & entirely with some of those that differed from him for matter of conformity both in judgement and practise, as he did with any of those that concurred with him therein. He had learned Christ better, then for difference of opinion in such points,

points, to make confusion and divisions, as their manner is, with all those that doe not in all things concur with them, and subscribe to what they say: witness the notorious rents among the chief ringleaders of them, the two brethren the Johnsons; and the one of them and Mr. Ainsworth, after they had beene joined io long together.

And thus much for the personall imputations and aspersions, that this Can hath cast, and endeavoured to fasten, on him, whose worke he hath here undertaken to confute: dealing therein, as bad pleaders are wont to doe, who having undertaken the defence of some ill cause, leave the matter, and fall foule on the party, by traducing of him hoping to prejudice his cause, which they cannot otherwise well oppose.

Concerning which practise, heare we Mr. Cans owne censure. *This is (saith he, pag. 211. to be observed generally, that those that stand for bad causes doe after this sort still reproach their adversaries.* And again, 227. *there is a wretched man, (whether it bee his or his printers Greeke, I know not,) of idle scoffing necessarily attending that pen, which undertakes the defence of such a cause.* And by Maister Cans cariage herein, if you please, let it, from his owne ground and grant, be deemed, what manner of cause it is, that he hath in this worke of his undertaken to defend.

For as for his charge upon Mr. B's manner of writing, wherein he taxeth him as *most absurd*, pag. 215. and *confused, not putting difference betweene things that are to be distinguished*, pag. 236. *Turning his tale so oft foreward & backward that a man knoweth not how to follow, nor where to have him*, pag. 214. & 225. *speaking non-sence*, pag. 226. and *arguing in such silly and childish words, as have in them neither rime nor Reason*, pag. 229. *by shifts and tricks putting quite by the matter in hand, and leaving things more obscure and darke then he found them*, pag. 226. and 262. In discussing of the particulars it will easily appear, how far he is from such defaults as these are: it being indeed a principall ornament, that God among many other his excellent vertues, had endowed him withall, that he had a singular faculty in clearing and extricating of points obscure and intricate: and reducing each thing to his proper place. And for the acknowledgement of his rare and allmost unmatched dexterity in that kinde, I could produce, if need were, the letters of some of eminent note in foraine parts, wherein they give an ample and extraordinary testimony thereunto. Yea for prooffe hereof I need go no farther, then appeale to that exquisite treatise of his concerning *the justification of a sinner before God*. Of which one of those before mentioned freely professeth; *That he never read any humane writing*

D. Lud. Capell.  
in Epist. Salma-  
dar. ad doctiss.  
Cornatiff. clariss.  
que virum D.  
S. Br. Nichil in  
humana scriptu-  
ris dignissim.

audens a me  
fieri et, quod  
nam rebus me-  
re mihi pla-  
cuerit, ita do-  
de, acute,  
preste, solide,  
nervose, aperte,  
simul & mira  
breuitate to-  
tam hoc argu-  
mentum com-  
prehensum at-  
que per tradita  
sum est.

ting of dogmaticall divinity, penned more learnedly, ~~and~~ *ably*, closely, solidly, pitifully, clearly, fully and yet wonderful briefly. And let it ~~be~~ considered, how likely it is, that such a one as Mr. B. appeareth, and hath well approved himselfe to be, should in this present argument deale so darkely, ~~obscurely~~, absurdly, confusedly, impertinently, unreasonably, childishly, selfishly, senselessly, as Mr. Can chargeth him here to have done.

As for this man that thus chargeth him, how little he is acquainted either with the grounds of Logick, or Lawes of dispute, will bee sufficiently manifested in the further processe of this discourse, and the examination of this his reply: before which I have thought good constantly to set downe *verbatim* at full, both Mr. Johnsons Reasons, and Mr. Bradshaws Answers, because the booke it selfe is not so commonly now had: and that, partly in regard of Mr. Bradshaw that both it may the more easily be seene, how fully he hath answered Mr. Johnsons booke, leaving no part or passage of his disputes, demands, or objections unanswered: and withall that it may upon exact view be discerned, whither it be such a mishapen monster, as Mr. Can would make of it: and partly also in regard of Mr. Can, that it may thereby the better appeare, both how little of Mr. B. Mr. Can hath replied unto, and how well his Reply suiteth with Mr. Bradshaw Answers in that little, to speake of, unto which he hath replied.

Let the intelligent Reader, that desireth to be rightly enformed, be pleased to reade altogether, and compare one with an other, *Maister Bradshaws Answer* with *Maister Johnsons Arguments*, *Maister Cans Reply* with *Maister Bradshaws Answer*, and with *Maister Cans reply* the present *Rejoinder*: and then let him give sentence, as he shall see cause, and judge, as he shall finde the cause, upon due triall, to stand betweene us and them.

The

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# The maine Conclusion of Maister Johnsons Reasons, as it is propounded by himselfe.

*Fr. Johnson.*



T is not Lawfull to heare or have any spirituall communion with the present Ministry of the Church-Assemblies of England.

*VV. Bradshaw.*

This he laboureth to proove, 1. by Reasons, as he fancieth, drawne from Scripture, and other testimonies.

2 By Arguments collected from the writings of them, whome he stileth (in disdain) *forward preachers*. And this he performeth, as farre as the remainders of his Logick skill will give him leave, in moode and figure. But the figure for the most part is of his owne shaping, such as never came forth of any Logick Schooles: yet seeing the trueth he opposeth receiveth no disadvantage thereby, I can, for my owne part, bee content that his Syllogismes still retaineth those formes and figures, that he hath put upon them, and spare the labour of translating them into new. And so, without any further expence of words, I come to the examination of the first sort of Reasons.

In these words of Mr. B. Mr. Can observeth *nothing but some insinuating flourishes*, (as he speakes) *of his owne skill in Logick. and great contempt put upon Maister Johnson for his unables therein; which he purposely passeth by.* But Mr. Can may doe well to consider, that it was justly to be expected of Mr. Johnson pretending to draw all to Syllogisticall formes, contrary to the usuall manner of those of that side, whose common fashion is, to sing out pamphlets full stuff, either with furious invectives, or tedious discourses, having neither head nor foote, but so jumbled together, that in a main heape of words a man can hardly finde any shew or shadow of Argument; that he should have beene exact and precise in those his formes: and he might deservedly therefore be censured for his failings therein, unles it could be shewed, that he had not therein failed.

The first sort of Reasons from Scripture and other Testimonies,

The

The first Reason.

Fr 1.

All are bound in the worship of God, to heare and communicate onely with that ministry, which Christ hath given and set in his Church for that worke.

But the present ministry of the Church-assemblies of England is not that, which Christ hath given and set in his Church for the worke of the ministerie.

Therefore it is not Lawfull for any in the worship of God, to heare or communicate with the present ministry of the Church-assemblies of England.

VV. Bradshaw.

Not to contend about the proposition: I deny the Assumption: and affirme, that the ministry of our Church-assemblies (howsoever it may in some particular parts of the execution, happily be defective in some places) is, for the substance thereof, that very same ministry, which Christ hath set in his Church for the worke of his ministry, whether it bee the ministry of those which he calleth the *forward preachers*, or of those, which being qualified according to the true intent of the Law, doe subscribe and conforme according to the Lawes of the State.

Hereunto Maister Can, desirous to pick out somewhat to cavill at, thus replieth.

1. He marvels, why Maister Bradshaw should say, that Maister Johnson stiled them forward preachers in disdain? and accuseth him of breach of charity therein: since that he knew not Maister Johnsons heart, affirming withall on his knowledge, that it is a tearme commonly given and taken of them acceptably in good part. But for Maister Cans knowledge what ever it be, to say nothing of his charity, his conscience by this worke of his is so well knowne, that his credite is very meane, either in this cause, or any other. It is well knowne, that the phrase is usually taken as a flout; and may the rather be so taken from the mouths and pens of such, as so deeme of them as Maister Johnson and Maister Can doe.

2. He desireth to be informed, what Lawes are here meant; and what the intent of those Lawes is: and whether all bee so qualified or no. To all which in a word it is sufficient to answer, that they who have proclaimed a Separation from All our Church-assemblies, and by these and the like arguments endeavour to enforce a necessity of the same, must make that they produce a justification

fixation thereof, good in the generall: and if any shall be pleased to point out some to them, against whom they are least able to make any colourable Exception, that is more then they need doe; they that have undertaken to proove the Generall Separation, must make their proofes for it as generall.

As for the *Law meant* I might well turn him over to his brother Johnson, to demand of him, what Lawes he meant or speakes of in the proove of the proposition of the next syllogisme but one: or to the Booke of Ordination, that he hath in a manner transcribed in prosecution of the proposition of the first Argument of his 2 Reason. But, for fuller satisfaction both concerning the Lawes and the true intent of them, I referre him to the *Abstract*; a booke which by his quotation of it elsewhere, I presume him to be well acquainted with.

3. He bids observe the vanity of *Maister Bradshaws speech*: *Theire ministers are true ministers if they be, &c.* which is, saith he, as if a known harlot should say, *I am honest, if I am qualified according to the word of God.*

Surely this man, it seemeth, hath got a harlots forehead; he hath no shame at all what he saith. For where doth M<sup>r</sup>. B. say, that *our ministers are true ministers, if they be qualified according to the word of God?* which unles M<sup>r</sup>. Bradshaw say, M<sup>r</sup>. Can saith he cares not what: supposing that with an *Et cætera*, he might make his Reader, not having M<sup>r</sup>. Bradshaws booke by him, beleefe that M<sup>r</sup>. Bradshaw had sayed so much. Yea where doth he say, that *they are true ministers, if they be qualified according to the true intent of the Law?* as if he spake by an *hypothesis*, that putteth nothing in *Esse*. He saith onely, that *the ministry not of forward preachers onely*, as M<sup>r</sup>. Johnson tearmes them, thereby meaning the non-conformists; but even of those also that conforme and subscribe, so many of them, at least, as are so qualified, as the Law emendeth they should be: presuming that sundry such are as well of the one sort as of the other; and understanding thereby men of competent ability of gifts, and of honest course of life, (for both these our Lawes, as the Author above mentioned sheweth, require in them) and that many such are in most parts with us, is so manifest, that the devill himselfe (whatsoever M<sup>r</sup>. Can may doe) I suppose, durst not deny it. But let hereby not the vanity onely, but the conscience of the man, and his square dealing appear, that hereafter he be tried before he be trusted.

*Fr. Johnson.*

The ministry which Christ hath given and set in his Church, is of Apostles, Prophets, Evangelists, Pastors and Teachers spoken of Eph 4. 11, 12.

But the present ministry of the Church of England is none of these spoken of Eph 4. 11, 12.



Therefore it is not the ministry, which Christ hath given and set in his Church.

*VV. Bradshaw.*

The present ministry of the Church of England (i. of the Church-Assemblies of England) is the ministry of Pastors and Teachers.

*Fr. Johnson*

The present ministry of the Church of England is of Prelates, Priests, and Deacons.

But neither Prelates, Priests, nor Deacons of that Church are Pastors and Teachers spoken of Eph. 4. 11, 12.

Therefore it is none of those spoken of Eph. 4. 11, 12.

*VV. Bradshaw.*

I denie both proposition and assumption. For 1. Tho' our Prelates doe sometimes voluntarily and occasionally performe the same worke and service in some of our Church-assemblies, which our ordinarie ministers doe, yet their Prelaticall or Episcopall office or ministry consists in overseeing the ministers and ministry of our Church-assemblies.

Here the proposition being, as you see thus denied, Maister Can tells us that Mr. B. mistakes Maister Johnsons words; for he saith not, that the Prelates are ministers of the Church-assemblies, but of the Church of England.

But Maister Bradshaw mistakes not Maister Johnsons words, but Maister Can mistakes the matter in hand, and Maister Johnson if he speake other wise, goeth from the matter. For if Maister Can please but to looke backe to the assumption of the first syllogisme, he shall finde that it ought to bee so conceived, or else it speaks not to the purpose; and this exception therefore is frivolous. Yet he troubleth us with all that he can proove, if neede were, that the Prelates are the ministers of the Church-assemblies. But belike it needed not; and therefore he letteth it alone, and so leaveth Maister Johnsons proposition to shift for it selfe.

2. He saith, that if the ministry of the Prelate bee not the proper ministry of the Church-assemblies, then is the same Antichristian; and tells us, he hath formerly proved so much from their owne principles. But what is this to the confirmation of Maister Johnsons proposition? he may finde himselfe worse that



that will follow his wilde goose race, Let others doe that, if they will.

Lately he saith, Maister Bradshaw should have proved, that authority and power that the Law giveth the Prelates, is be Lawfull. Did this man, thinke wee, ever learne, what belongeth to Logick, or methode, or Laws of dispute, that putteth the answerer to prove, and requirerth him to proove that which nothing concerneth the present argument? who is so silly, as not to see the folly of this argument: Maister Bradshaw hath not proved the Prelates power to be Lawfull. Therefore Maister Johnsons proposition standeth firme; or Mr. Bradshaw ought not to deny it.

But he seeth not what reason Maister Bradshaw had to mention it. Must Mr. Bradshaw needs both give an answer, and finde Maister Can either eyes to see what he answereth to, or to conceive the reason, why he so answers. If he had considered what Maister Johnsons proposition was or ought to be, to wit, The present ministry of the Church-assemblies of England, is the ministry of Prelates, &c. he might soone have scene what reason Maister Bradshaw had to mention them. He whome he answereth to, had so done before him; and he was to make answer to what he had propounded: which is done here by deniall.

#### VV. Bradshaw.

2. Tho' sometimes our ministers be called *Priests* and *Deacons*, yet the ministry under those names assigned to them, and which they exercise, is not the proper and essentiall ministry of either *Priests* or *Deacons*; but of *Pastors* and *Teachers*. So that they are onely in equivocation and name, or metaphorically, *Priests* and *Deacons*; but really *Pastors* and *Teachers*: and therefore such *Priests* and *Deacons* may be, and in deed and truth are such *Pastors* and *Teachers* as are spoken of Eph. 4. 11, 12.

The Assumption being by Maister Bradshaw thus denied, Maister Can replicth:

1. By bare contradiction of Maister Bradshaws deniall.
2. By noting his lightnes and inconsistency, as he saith, standing one while for the justification of all our ministers as here, other while defending those onely that are qualified by Law, &c.] Which exception of his is idle, as hath beene before shewed. For whatsoever his answer is, their proofes ought to be general; their separation intended to be proved Lawfull, yea and necessary, being such.

Besides Maister Bradshaw saith no more here (his answer considered as it hath

hath reference to Maister Johnsons assumption) but that notwithstanding the name of Priests and Deacons, those that are so stiled, yet may and doe exercise such a ministry as the Apostle there speaketh of; and the ministry exercised, to wit, by such as doe exercise the same, is such a ministry.

Whereby also may appeare the frivolousnes of that he addeth: to wit, that it is *untruely affirmed*, that their *Priests and Deacons doe exercise the proper & essentiall ministry of pastors and teachers*. Which to proove he alledged out of some broad-mouthed writers, that *they are most of them idle-bellied Epicures, senseles asses, and such as can not preach: that our Deacons are not by Law to administer the Sacraments, nor the full-priests, but according to a popish Liturgy: yea that none of them may, nor doe exercise Church-government, which is an essentiall and proper part of their ministry.*

To which I answere,

1. Tho' all this were passed over, and no notice taken of Mr. Cans new exceptions, yet were Mr. B's. answere no way prejudiced thereby, nor proved insufficient to Mr. Johnsons argument, which alone he was to answer.

2. To let passe that, as a peece of Mr. Cans Rhetorick, that he stileth our forme of administering the Sacraments a *popish Liturgy*; the controverisy, that may be of assigning men principally for some time to the execution of some part of the ministry; the dispute of the necessity of such Church-government, as these men fancy to themselves; the exception to such Church-government denied by Law to the ministers of the Church-assemblies; the grosse and palpable falshood of their assertion, what ever they were, that affirme the most of our ministers to be such as he saith: suppose they were so, what is all this to Mr. P. argument, that therefore the ministers of the Church-assemblies of England are not the pastors and teachers St. Paul speaketh of, because they are stiled Priests and Deacons. For unlesse he can proove that therefore they are such *idle-bellied Epicures, senseles Asses, and unable to preach*, because they are stiled Priests and Deacons, Mr. P. argument remaineth still of as little force as ever it was; for ought that Maister Can here saith; that is, in truth, of just none at all.

But let us see whether Mr. Johnson himselfe have brought stronger matter to confirme the denied axiomes, or no. His proposition he thus prooveth,

*Fr Johnson:*

The proposition is manifest.

1. The Laws of that Church admitteth no other ministry, but that of their prelacy, priesthood and Deaconry, received amongst themselves, or from the papistes.

2. Their

2 Their constitution is such, as all the ministers of that Church must be Priests or Deacons, & these also either in a superior degree, as the Prelates, Arch-Bishops, Suffraganes, &c. or in an inferior, as parsons, vicars, stipendiarys, chaplins,

VV. Brads. aW.

3. It is not necessary that the ministry of a country or nation should be alwayes such, as the Law establisheth or admitteth. The ministry (at least in some places) may be good though the Law in generall should admit and establish such a one as is bad: as on the contrary side, the ministry may at some times, and in some cause be bad, though the Laws admit and establish never so good. For the governors of Churches & Commonwealths, who have the dispensation of Laws, may in their Christian wisdom & moderation permit a ministry in sundry respects different from that which the Lawes require: yea & our own governors in fact have permitted the ministry of some, who never received ordination, either from papists or themselves: & he can not be ignorant, but that some by connivency are yet suffered in some points of their ministry to swerve from some observances which the Laws require. The argument therefore will not follow from the quality of the ministry, except he can prove that our ministry is in all our assemblies, in all respects answerable to our Laws.

Here there is indeed an evident eviſion of the weaknesse of Mr. P. proſee: But what ſaith Mr. Can to it? he good modest man, that *holdeſh it no Chriſtian office to render rebuke for rebuke, & holdeſh it better a thousand times to ſuſtain even a legion of reproaches, then by returning tho' but one, to give cauſe of ſuſpition that evil hath got ſome part of conqueſt in him.* Yet he can not holde any longer but as a veſſell full of new wine, that will burſt if it want vent, breaketh out in plaine termes and telleth us; that *no man could ever paſſe this man here in abſurdeneſs, and there is neither wit nor truth in that he ſaith.* And his reaſons ſorſooth: 1. *Our queſtion, ſaith he, is not of what ſhould or may be in a hand; but of that which we know is by Law eſtabliſhed and practiſed accordingly.*

But the queſtion, Mr. Can, is (if you know what you are or ſhould be about, to wit, the defence of Mr. Johnſons arguments, & the diſcovery of the invalidity of the anſweres thereunto,) whether this be a ſound argument: *The Law admitts no miniſtery, but ſuch and ſuch. Ergo the miniſtery of all the Church-aſſemblys in England, is ſuch as the Law onely admitts.* Which is plainly ſhewed to be ſound, becauſe *the miniſtery is not neceſſarily alwayes ſuch as the Law of a State onely admitts.* That which in due courſe of reaſon doth neceſſarily evince the weakenes of Maſter Johnſons conſequence, as Maſter Can himſelfe, if he underſtand reaſon, can not deny. The queſtion there-

therefore is, what may be in a land; notwithstanding the Laws of the Land. And whatsoever Maister Can and his companions know to be either by Law with us established, or accordingly practised, is nothing to the proposition now present in question.

2. *He cannot believe that any such as Maister Bradshaw speaketh of were by the Prelates ever permitted: yea he is perswaded that he could never proove it.*

And I beleve Maister Bradshaw had good ground for that he said, and was able to make good proove of it. Nor doe I doubt but instance might easily be given therein, if need were. But Maister Bradshaws credite is, I suppose as good as Maister Cans: & upon the two credits, or the assertion of the one, and the conterpersion of the other, let the busines it selfe rest. Yet let me adde that Maister Can himselfe herein confesseth: *It may be that some one or two might secretly pas in such sort; unknowne: I suppose, he meaneth, to the Prelates; which is sufficient to cut the sinewes of Maister Johnsons argument, which he undertaketh here to defend; and to proove the reason from the ministry by the Law onely admitted, to the ministry exercised and executed; not to be generally found.*

3. *For suppose, saith he, a Prelate should for love or money permit the ministry, &c. doth it follow therefore that the ministry of that Church is any other, but of their prelacy priesthood or deaconry, as Maister Johnson saith? For what if some have as much permission under the papacy, is not their ministry then of prelacy, priesthood & deaconry? indeed so Maister Bradshaw did inferre, but with what witt or truth, let the Reader judge.*

Now this is brought to proove, (and therefore after that his bold-bayardly censure, viz. *No man, I think, could pas him in absurdnes here; it hath a For fixed before it*) that Maister Bradshaw is the absurdest man that ever was. But I suppose, any indifferent Reader, and advised compoter of both their writings together, will soone see and say, that Maister Can is one of the triflingest fellows, that ever put pen to paper. For uppose a Prelate should permit the ministry of some, that never received ordination from either Papists or themselves (for that is it, that Maister Cans, &c. should have expressed) doth it not necessarily hence follow, that the ministry of such may be other then that which the Law onely admitteth, and consequently the ministry of neither Prelates, Priests nor Deacons; it being presumed that the Law admitteth no other

other ministry, than the ministry of such? yea for permission under the papacy (though Maister Bradshaw speaketh nothing of any permission under them, nor doth merite ought at all thence, much les ought without writ or truth, which is therefore Maister Cans owne grosse & manifest untruth) but suppose under the papacy some should have permission to exercise a ministry not received from them, would it not thence follow, that the ministry of such were other then their Law alloweth; and not necessarily the ministry of either Prelates, Priests or Deacons? But this man still forgetteth himselfe where he is, and indeed put out of the way a little by his brother Johnns Sophistry, not carefull to keepe himselfe to the termes of the question, & to put in as he should have done, in his former argument, the ministry of the Church assemblies of England, suppoeth, that Maister Bradshaw should reason on this manner.

Some are or have beene permitted to exercise their ministry, who never received it from the Bishops. I knowe the ministry of the Church of England consisteth not of Prelates, Priests and Deacons. Which being too Maister Bradshawes argument, but the fruit of his owne idle brain, if there be any such grosse absurdity in it, as he saith, he may well take it to himselfe.

4. He tells us, a man may be an unlawfull minister, though he never received the Bishops ordination, as when he runs off his owne head, and not elected, called and ordained by the free & common consent of a true Church; and such were those as Maister Bradshaw speaketh of, if he speake truth.

To let passe his unchristian censure of such as he professeth himselfe altogether ignorant of, and cannot therefore know either by whom or in what manner they were elected, called and ordained, and yet passeth such a peremptory sentence upon them, therein verifying the common proverb, that a foakes bolt is soone shot. Whether they were Lawfull ministers or no, the instance granted is sufficient to proove, if he that taxeth others for want of wit, had wit enough to conceive it that the ministry of some may be other then by the Law is alone allowed.

5. As little therefore to the purpose is that which he addeth, that though some doe swerve from some observances, yet theire calling is not therefore more true and Lawfull: as Monkes and Friers, though they keepe not all their rules and orders, yet are still the Devils and the Popes Officers; even so, &c. And who, but an idle cocks-combe like himselfe, would ever frame any such argument? or doth Maister Bradshaw make any such inference?

rence? only he thence inferreth, that a ministry may be other then the Law of a place, where it is exercised, alloweth. And Maister Can therefore may keepe such diuels Officers, as he teames them, to himselfe and his, if he please.

*VV. Bradshaw*

2. The Priesthood which the Law admitteth, is not called *Sacerdotium*, but *Presbyteratus*; and the Priests are not called *sacerdotes* or sacrificers, but *presbyters*, (as sufficiently appears by our orders in Latine.) therefore the Law doth not intend any true or proper Priesthood, but only borroweth the name to expresse an office of an other kinde.

This is that indeed, which Maister Jackson before mentioned would not beleeve, untill he was shewed some letters of orders, whereby the same evidently appeared.

Now to this Maister Can replieth, that *tho our Law intend not such a proper Priesthood, as was in the Iewish Church, nor as is in all respects now under the Romish beast, yet this helps nothing their cause, seeing it establishesth such a ministry, as by their owne confession is directly against the Word of God.*

You see, grant this man the maine conclusion in controversy, and hee needs no more, he will cary all hand smooth afore him. Whether this helpe our cause or no, is not materiall for the present. Sure it taketh of the edge of Mr. Iohnsons argument: and yet I thinke that helpeth us not a little, that disableth any dart thrown against us by so great a Goliath as Mr. Iohnson was among them generally esteemed, before the schisme broke out betwene Maister A<sup>s</sup>. & him, from either touching us or doing us any damage.

For if our *priesthood* be but *presbyteratus*, and our *priests* no other then *presbyters*; sure the argument, whole whole weight lieth on the very tearme it selfe, therefore denying our Ministry to the ministry of Pastors & Teachers spoken of by Saint Paul, because it is a ministry of presbyters; when as these very pastors and teachers spoken of by Saint Paul were no other then *presbyters*, as appeareth Tit. 3. 5. and 1. Tim. 5. 17. is a most frivolous and ridiculous reason.

*W. Bradshaw.*

3. To be *Parsons, Vicars, Stipendiarys, Chaplins, &c.* is not to have a diuers kinde of Priesthood or Deaconry, or ministry (as he foolishly conceiteth:) Only variety of titles is given to the same kinde of ministry, in diuers persons, in respect

respect onely of a divers kinde of maintenance or dependance. For *parsons* are such as have all tithes in kinde; *Vicars* such, as have onely the smaller tithes, the other being impropriated by the magistrate for other purposes: *Stipendiaries* are such as are maintained by the voluntary contribution of their Churches, or by some such like means: *Chaplains* are such as depend upon great men. The ministry of all, which (if they duly execute the same) is one and the same, even that (and no other for substance) which is proper to true Pastors and Teachers.

To this Maister Can replieth *1.* that he hath proved from the writings (of I know not whome, and whome neither I nor Maister Bradshaw have here any thing to doe with) that these names and offices came wholly from the Devil and Antichrist: and that Maister Bradshaw pleadeth for Baal, and telleth a tale, that neither helpeth him nor hurteth them: and withall tells him what he should have done, if he would have Maister Can of his counsell; vizt. have manifested, that his brethren have notoriously slandered our ministry, and so have taken quite away their Reasons.] So it seemes in Maister Cans judgement, that Mr. Johnsons arguments, without better reasons, that have ben brought by other of our owne, are of no validity to evince the point in controversy; and that therefore it neither helpeth us, nor hurteth them, whether his arguments stand or fall. Maister Bradshaw had here to doe onely with him; and because he hath so well warded all the blows that he reacheth at us; Maister Can would have him to let him alone, whome he had undertaken to deale with, and set himselfe against some other.

2. He saith, his conclusion is pittifull, in regard of those words, if they duly execute the same. Not without just cause inserted by Maister Bradshaw, because a man may have the office of a pastor, and not execute it duly, and so make his ministry the more questionable.] But I may well say, he is a pittifull replier, that leaveth the argument he undertaketh to maintaine, to sinke or swim, as it will it selfe, running out the whilest into wilde vagaries, that nothing concerne it.

And hitherto of Maister Bradshaws answer to Maister Johnsons proposition of his second pro/ylogisme, with his proofes of it: in replie whereunto Mr. Can hath canted much in his Schismaticall language; but not given us any one word that maketh to the purpose.

The Assumption, wherein the weight of the argument most resteth, is by Maister Johnson backed with 7. severall arguments; that among such variety some one at least may make all sure.] The first of them is this.

D

Fr. Iohn-



Fr. Johnson.

The pastors and teachers spoken of Eph. 4. 11. have their offices, callings, administrations and maintenance ordained by Christ in his Testament Eph. 4. 8, 11, 12. Rom. 12. 7, 8. Act. 14. 23. & 20. 17, 28. Hebr. 5. 4. Col. 4. 17. 1. Thes. 5. 12, 13, 14. 1. Petr. 5. 1, 2, 3. Rev. 2. & 3. & 22. 18. 1. Cor. 14. 1. & 5. 4. and 9. 14. & 11. 23. & 12. 28. Gal. 6. 6.

But the Prelates, Priests and Deacons of the Church of England have not their offices, calling, ministration and maintenance ordained by Christ in his Testament.

Ergo, they are not the pastors and teachers spoken of Eph. 4. 11.

VV. Bradshaw.

I. The proposition is not true, except he understand by offices, callings & administration, the substantiall or essentiall parts thereof. Otherwise those very pastors and teachers there spoken of, may have divers accessory parts of their offices, callings and administration not ordained by Christ in the New Testament.

Neither is it true, if by maintenance he meane any speciall kinde of maintenance. It is to be granted in generall; that ministers are to have sufficient maintenance, and the texts alleaged for that, proove no more; and therefore that which they proove is nothing to the purpose. As little to the purpose are the other texts: for it will not follow from any force in them, but that there may be sundry accidents cleaving as parts to the office, calling and maintenance of true pastors and teachers, with Christ never ordained.

Here Maister Can having acknowledged his owne ignorance, that he knows not *what those accessory parts are*, which when he is better informed of, we shall heare more of his minde: after his wonted manner, when he hath nothing to say, runs away to another matter, and telleth us, that *our ministry wants the substantiall and essentiall parts of these offices*, and what he would have Maister Bradshaw have done here, but doth not. Which what is it, aliof it, to Maister Johnsons proposition, that saith nothing of our ministry at all, (which his assumption is to speake of) but of the ministry of pastors & teachers in generall, as they have their callings, offices, administrations, and meanes of maintenance, ordained by Christ in his testament? Unles any man in his right wits, Maister Can onely excepted, will deeme this a good argument: *The ministers of the Church of England want the very essentiall parts of the offices of pastors and teachers,*



chers, as some of them selves doe not barely say, but soundly proove too (if you will take it on Maister Cans word) and Maister Bradshaw hath nothing in this booke to confute them (tho' that is vs true as the other.) Ergo, the officer, callings, administration and mainenance of pastors and teachers are in all points specially ordained by Christ in the new testament.

*W. Bradshaw.*

2. Concerning the Assumption, 1, whether prelates have their office, calling, &c. ordained by Christ, is besides the present question. Except Maister Johnson can proove that they are ordinary ministers of our Church-assemblies; which I am sure he can not.

To this Maister Can replies, that whether they be ordinary or extraordinary ministers, it is not materiall, and therefore the distinction is idle and impertinent. And so havinh spent some of his wonted railing Rhetorick upon them, he leaveth them, to be placed by him in what order or degree he will.

Yet by his leave, it is pertinent: For Maister Johnson laying his action against the ministers of our Church-assemblies, and the issue betweene him and Maister Bradshaw being joined thereupon, tho' he could make that he saith good against the prelates, unless he be able to proove them ministers of our Church-assemblies, he speaketh nothing that toucheth those, against whome his plea is.

*W. Bradshaw.*

2. So many of our ministers (whoe in the bookes of ordination are called Priests and Deacons) as in all points concerning the substance of their ministry, are qualified according to the intent of the Laws, have their offices, callings, administration & mainenance, for the substance thereof, ordained by Christ. And yet I deny not, but there may be some accidentall defects, or superflairys in or about them all; yet such as doe not, or can not be proved to destroy the nature and substance of any of them.

To this is nothing by Mr. Can here said; and we have nothin therefor concerning it to say further to him.

*Fr Johnson.*

The Assumption appeareth by their constitution and practise: in as much as their offices of prelacy, priesthood and deaconry; their calling and entrance, according to their pontificall; their choise of their people, who stand them-

selves under Anti-Christ, and unseparated from the world, and are no true visible Churches of Christ; their ministration by their owne and other popish canons, aetes, injunctions and booke of Common praiser; their maintainance by Tithes, Lordships, &c. were never ordained by Christ for his ministry, but derived from Antichrist and his apostasy; as hath bin proved by us in divers treatises.

*W. Bradshaw.*

3. All that is brought to proove the assumption is false, and as much if not more controversall, then the assumption it selfe. For

1. He can never proove, that either the practise of all our ministers, is in all things according to their constitution, or their constitution according to their practise, on either of them answerable to the strict termes of the Law in all points.

2. He can never proove, that either in their constitution or their practise, or by the Law, they are in proper speech, either Priests or Deacons; onely he presumes them to be such, because through some liberty of speech used in the Laws, they are termed such.

3. Tho' it should be granted, that our people stand under some kinde of observancies and offices, which in their owne nature, and first originall, are in some kinde Antichristian; yet they are of such a nature, that divers worthy martyrs of Iesus Christ, that have withstood Antichrist unto blood, have stood under as much as we. And therefore such a manner of standing under Antichrist, can not be said to overthrow, tho' it may somewhat staine, the ministry of Christ. But howsoever he therein shamefully begs the question in the naked affirming, without any prooffe, that *all in this Kingdom are under Antichrist.*

4. Tho' for avoyding further controversy, that should be granted him, that some parts of our ministration by the *Canons*, &c. was never ordained by Christ; yet at the least, the maine, principall and essentiall parts thereof performed according to the canons and booke aforesaid, are ordained by Christ; yea practised by Mr. Iohnson himselfe. Neither hath he proved or ever can proove, that that part of our ministration by our Canons and booke aforesaid, which Christ hath not ordained, (if any such be) is of that nature and quality, that it necessarily destroyeth or maketh a nullity of the other parts of their ministry, which use them.

5. Tho' titles, Lordships and manners in particular, be not ordained by Christ for the maintenance of ministers, yet they are as much ordained as any other

other particular or speciall kinde of maintenance: It is the will of Christ, that the ministers of the gospell should live of the gospell, i. e. should be maintained for their ministry sake by them, to whome they preach the gospell. But in what particular manner that maintenance should be raised, he hath no where defined, and therefore left it to the discretion of Christian Magistrates or Churches.

6. Whereas for the proove of these maine points, he referreth us to the generall titles of certaine treatises formerly published, he might as well send us (as they say) to seeke a needle in a botle of hay. And why doth he not in all other points of this booke, as well as in this, send us to the said treatises? Seeing he saith nothing throughout this in effect, that he hath not already said in some one or other of his former bookes.

To all this passing by 2. sections of it wholly untouched (whereas yet it concerned him to have replied unto them, as well as to the rest) Maister Can saith onely this:

1. *That Maister Bradshaw could never proove, when he was alive that either the practise of all the priests in the Church of Rome, was in all things answerable to their constitution, or their constitution according to their practise, or either of them answerable to the strict termes of the Law. And there upon inferreth that by Maister Bradshaws grounds a man could not conclude any thing generally against the unlawfulness of their ministry.*

But by Maister Cans good leave, nothing lesse followeth from ought that Maister Bradshaw here saith: but this rather; that he that will proove a necessity of separation from all Church-assemblies in the papacy, or any part of it, must use better arguments against them, then Maister Iohnson hath used against ours; and such as are not justly liable to such exception, as this is.

2. *That Maister Bradshaw through ignorance or deceit speaketh besides the present question For Maister Iohnson to proove them fals Ministers, mentioneth their calling and entrance according to their Pontificalls. Now he saith nothing to this, but talkes of their practise.*

What the present question is, it may seeme, Maister Can himselfe scarce

well knew, or would not know; he speaketh so oft indeed besides it. But most false it is, that he saith, that Maister Bradshaw speaketh of their *practise*, but nothing of their *enurance*; which either must come within compas of one of the 2. members of Maister Johnsons division, to wit, *constitution*, or else maketh nothing to the purpose of that Maister Johnson speaketh of, when he telleth us, that *his assumption appeareth by their constitution and practise*: of both which Maister Bradshaw expressly speaketh againe and againe. Tho' of the ensuing particulars, which either must come under one of those heads, or are else altogether impertinent, he speaketh nothing in particular; because nothing is brought to make them good, but his Reader is turned over to other treatises to seeke, as he well saith, *a needle in a bottle of hay*; and they may as easily be denied by us, as by him they are avowed. And Maister Cans merry passage therefore that insueth, concerning *a bastard*, that he saith *would make a man laugh*, and may well indeed, to see Maister Cans folly, might very well have bin spared by him, unles he had a minde as some men at sometimes have, to make himsele a laughing-stock.

3. He denieth that *those administrations, which are performed by their popish canons, and booke of common prayer, are the maine, principall and essentiall administrations, which Christ hath ordained.*

Which is no deniall at all of that which Maister Bradshaw hath avowed; for his words are, that *the maine and essentiall parts of our ministry, performed according to the canons and booke aforesaid, are ordained by Christ; and that part of it, if any be, which Christ hath not ordained, is not such as destroyed or makes a nullity of the rest.* So that this man shootes at random still as his usuall manner is.

Howbeit now, that you may see he meaneth to play the part of a replier, he will proove what he saith, and the rather, because Maister Johnson hath failed in his proofes, and given things here barely upon his own word.

For 1. *They allow of no true pastors and teachers.*

2. *They require the Sacraments unlawfully to be administered.*

Lastly. *They command an idolatrous worship and a devilish discipline.*

You see what round worke here is. What would you have more? yea heare Maister Cans Oracles; a downright man: which if you please, you may take upon his word: for he prooveth them as well as Maister Johnson: and if you will

will but give him his owne words, all will be by and by at an end. As for his next merry passage, (for it seemeth he was in a vain of laughter, when he was about this argument) he may doe well to reserve it to make himselfe merry, when he is in some such melancholy fit; as it may seeme he fell suddenly into in the shutting up of his reply to this part, where he blurreth his paper with those black lines formerly related; of that *mishapen birth*, that he wished *buried in its mothers wombe, or kept in some darke hole, where it might never see light*. Which he might very well have wished to have befalln his own booke, unles the matter of it had been more lovely, then hitherto it hath appeared.

Thus are we come at length to an end of Maister Johnsons first argument, which being grown to this issue: That Maister Bradshaw in answering thereunto hath averred, that *the maine, principall and essentiall parts of our ministry are such as were ordained by Christ, nor are there any such accessaries thereunto annexed, as make a nullity thereof*: there is nothing hereunto replied, as ought to be, but bare words without prooffe.

Passie we to the 2. Argument by Maister Johnson thus conceived.

*MW*

*Fr. Johnson.*

The ministry of pastors and teachers spoken of Eph. 4. 11. is the ordinary and perpetuall ministry given by Christ to his Church, and such as the Princes of the earth neither may nor ever shall be able to abolish; seeing Christ hath appointed it to continue to the end of the world.

But the prelacy, priesthood and deaconry of the Church of England is not the ordinary and perpetuall ministry given by Christ to his Church; but such as the Princes of the earth may and ought to abolish out of their dominions. Rev. 17. 16. 1. Tim. 2. 2. Rom. 13. 4. with 1. King. 23. 5. Deut. 12. 2. Psalm 72. 1.

Therefore the priesthood, prelacy and deaconry of the Church of England is not the ministry of pastors and teachers spoken of Eph. 4. 11.

*VV. Bradshaw:*

I deny the assumption. Understanding by *prelacy, priesthood & deaconry*, the ordinary ministry of our Church assemblies against which he propoundeth himselfe to dispute: And answer, that it is the ordinary and perpetuall ministry given by Christ to his Church, and such as the Princes of the earth are bound by Gods Laws to maintaine and protect by their authority; and if there be any corruptions in and about the same, which they ought to abolish, that yet they

they are accidentall and personall; and not so essentiall, as that they doe destroy the ministry.

Upon the assumption thus by Maister Bradshaw denied, if it be conceived according to the question propounded, heare we now how substantially Maister Can replyeth.

1. He telleth *M. Bradshaw if it be so, that Princes are bound to maintaine our ministry, then hath he shamefully from time to time mocked and abused them, in craving so earnestly to have the same quite rooted out and abolished, and the right established in the roome of it.*

True indeed, Maister Bradshaw hath shamefully abused and mocked the Magistrate, if ever he so did. But meane while Maister Can shamefully abuseth Maister Bradshaw, & mocketh his Reader, in averting that Maister Bradshaw ever so did: which neither he doth proove, nor will ever be able to doe.

2. He saith, that *stump dogs, caterpillars and idle bellies had never a better prospect than this man, to pleade for their unlawfull standing: for he saith, the magistrate is bound to defend their ministry.* When Maister Bradshaw plainly distinguisheth betweene the ministry it selfe, and the personall abuses of it. Neither such abusers of the ministry, nor their abuses of it doth he pleade for; which he granteth the Magistrate stands bound to abandon and abolish; but to maintaine that ministry that by them is so abused.

For as for what he prateth so oft of his *not making distinction of ministers & ministers* among us: their proofes must be generall; as the separation, they should inferre, is such. And for other his lavish language of Maister Bradshaws *conscience*, as if he cared not how *he let it out here at large*; I say no more, but wish Maister Can as tender a conscience, as Maister Bradshaw had, and himselfe as carefull to tie it short. It had in part saved his credite, and spared others some labour, had he kept it in a little better.

#### VV. Bradshaw.

The places of Scripture, annexed to the Assumption for the proove thereof, are all abused and prophaned. For not one of them doth any way so much as colourably proove either of the clauses in the assumption: but onely they proove in generall, that the idolatry, and idolatrous ministry of Antichrist is to be abolished. So that, the man in his simplicity takes it as granted; that our ministry is such an idolatrous ministry; which is the maine matter in controversy, and in effect, the generall question of this whole booke.

So Maister Bradshaw. And indeed so gros and palpable is Maister Johnsons dealing with Scripture here (a thing too usuall with those of that side) that at the conference with Maister Jackson before mentioned, he and some other of his company (it being evidently evinced) at first, would faine have made it the fault of the Printer, that had misplaced the proofes, and annexed them to the wrong part of the premisses: but when they saw that they fitted as ill, or worse rather, with the proposition, then with the assumption, they were at their wits end, and had nothing to say in defence of this foule abuse.

But there is no cause so desperate, but Maister Can dare undertake it. Yea by Maister Bradshaws own grants he will make it appeare, that these Scriptures doe prove Maister Johnsons assumption, and are not therefore abused and prophaned by him. For Maister Bradshaw confesseth, that the idolatrous ministry of Antichrist is to be abolished. And ours, said Maister Can, is such. But I demand of Maister Can; whether it be so or no, doe these places prove it so to be? Suppose a man should reason on this wise.

*A Christian man should shun the societie of such as be haughty, high-minded, self-conceited, boasters, contemners of authority, makers of schisme and division in the Church of God by separating and withdrawing themselves to perdition.*

But such are Mr. Can & his company; as appeares by 2.Tim. 3. 24. Jude 8, 10, 19. Rom. 6. 18. Hebr. 10. 25, 39. Albeit, the things spoken in those parcels of Scripture pointed to, were true; as it is to be feared they are of too many among them: yet would not Mr. Can cry out of intolerable abuse therein offered, not to them onely but to Gods word also? Yea whether the things charged upon them were true or false, yet were it indeed a foule prophanation of Scriptures, to produce it for the proove of that which it speaketh not, & so to wring that out of it, which in no wise it will yeeld. And yet just such, or rather worse then such, is the practise of Maister Johnson in this place, as by those instances of places produced by him may appeare.

*The Princes of the earth shall destroy the whore of Babylon. Rev. 17. 16. therefore the prelacy, priesthood and deacony of the Church of England is not the ordinary and perpetuall ministry given by Christ to his Church; but such as the Princes of the Earth may and ought to abolish.* Or wots then this: Let prayer be made for Kings and all that be in authority, that we may leade a quiet and peaceable life in all godlines and honesty. 1.Tim. 2. 2. Therefore the prelacy, priesthood and deacony of the Church of England, &c. Or, for feare of turning the Readers stomake with too much of such unlavory matter, to passe by all the rest and take the last onely.



*Give the judgement to the King, O Lord; and they righteousness to the Kings Sonne. Psalm 72. 1. Therefore the prelacy, priesthood, &c.*

What is to make the Scripture a nole of wax, if this be not, and to wring our of it what our selves will? A man may indeed by this courſe of dealing condemne eaſily any people perſon or profeſſion, out of Scripture ſo abuſed, taking for granted, the truth of the crime or fault charged upon them, and producing ſuch Scripture as ſpeaketh in generall of ſuch crime or offence, and with all telling them, that by ſuch Scripture appeareth what they are, and what will become of them, or ought to be done to them. I inſiſt the rather upon this, that others may be admoniſhed to heede well theſe mens quotations; which they heape up often for a flouriſh, to delude ſilly ſoules with, and make them believe, that they hold nothing, nor require nothing, but what the word of God it ſelfe doth; and not to take the places quoted by them upon truſt; but turne to them themſelves, and examine the fitnes and forciblenes of them to confirme that that they are produced for.

For, as for this mans vaine idle bible bable here following, that *our entrance is popiſh, our ſervice Antichriſtian & idolatrous, the manner of performance of it unlawfull, &c.* And that all this, *many non-conformiſts of greater note & zeale then ever Maſter Bradshaw was have by reaſon ſoundly manifested; &c.* that *he therefore hath ſhewed the more pride and ignorance in oppoſing them, &c.* What is it indeed but a ſhamefull begging of the maine matter, and a turning of us over to others for the prooſe of that, that he is not able himſelfe to make good? Beſides, that it is all nothing to the inſufficiency of Maſter Johnſons argument, nor to the juſtification of this gros abuſing charged on him, of the Scriptures alledged by him; which no more proove us to be popiſts, then thoſe other doe them to be ſchiſmaticks; and which yet unles they doe, they ſay nothing for Maſter Johnſons purpoſe, that any way concerneth us.

As for *pride and ignorance* (*arrogance*, I ſuppoſe it ſhould be: but it mattereth not, whether it be, ſince that *pride* may well include this to) charged upon Maſter Bradshaw for oppoſing many non-conformiſts, and if it be a point of ſo much pride and arrogancy for one to oppoſe men of greater note and zeale then himſelfe, I will not ſay Maſter Can hath well merited his own cenſure, by oppoſing Maſter Bradshaw eſpecially in ſuch manner as he doth; but I dare be bolde to ſay, that Maſter Can and his associates may by his owne ground and grant be juſtly concluded to be deeply tainted with exceſſe of pride and arrogancy, in not oppoſing onely, but condemning alſo as falſe and Antichriſtian miniſters, ſo many famous worthys, as no age ſince the Apoſtles time, hath in  
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likely hood, afforded their equals; and so many godly martyrs, as have for gods cause constantly and cheerefully embraced fier and fagot; men that may justly be presumed to be and have ben, of greater note and zeale, than either Maister Can himselfe, or any of his schisme. Or, if, to waive the imputation, they will bee so confident, or impudent rather, as to avow themselves of greater note & zeale than any, or many, of the best of those, whome they thus condemne, (unless of greater ill note and bitter zeale they shall meane) so far thereby shall they be from shifting of the censure, that they shall by such fond profession manifestly bewray a far further degree of extreame selfe conceite, the worst sort of pride that may be. Let not therefore either Maister Can himselfe, or his complices hereafter blame us, if we take them for a company of exceeding proud arrogant persons, and accordingly speake of them, when occasion requireth; Maister Can their pastor having given us good ground here so to speake, & so to thinke.

But passe we to Maister Johnsons third Argument.

*Fr. Johnson.*

The office of pastors and teachers ordained by Christ in his Testament, are such as did or could stand with the offices of the Apostles, Prophets and Evangelists.

But the offices of the Prelates, Priests and Deacons of the Church of England are not such, as did or could stand with or under the offices of Apostles, Prophets and Evangelists: which if any deny, let him shew the contrary by the Scriptures.

Therefore they are not the pastors & teachers ordained by Christ in his new Testament.

*VV. Brads'aw.*

What a shamelesse man is this to affirme, That *our ministry neither did nor could stand with the offices of the Apostles, &c.* and for prooffe thereof bid us, *if we deny it, shew the contrary by Scriptures?* Doth not the burden of proving, by the very Law of common reason lie upon the accuser? If I should in like manner reproach his ministry, and say, that *it is a ministry that standeth upon forcery witchcraft and conjuration*, and for prooffe thereof, bid him, *if he deny it, shew the contrary by Scripture*, where I not worthy at least to be laughed out of the Schooles? This is a sufficient justification of our ministry, that such malicious adversaries thereof, who would seeme so expert in the Scriptures, are no better able by Scripture to proove their unchristian accusation.

But this fond sopperry of Maister Johnson, Maister Can taketh notice of;

who' it concerned him so to have done; the rather, for that he exalteth the same of Maister Bradshaw himselfe, and taxeth him for not doeing that in his booke, tho' not belonging to his part, that Maister Iohnson here requireth pag. 217. But let us see Maister Iohnsons proofes of his Assumption.

*Fr. Iohnson.*

1. Light hath no fellowship with darknes; nor Christ with Antichrist.

*VV. Bradshaw.*

It is true, that *light hath no fellowship with darknes, nor Christ with Antichrist*. Yet there is no light in men in this life, but it is mingled with some darknes; and the best Christians that are, or ever have ben since the Apostles times, may be infected with some points of Antichristianisme. Many of the late martyrs since the revealing of Antichrist, were worthy lights, and renowned Christians, and yet the light of many of them was mingled with more darknes, and their Christianity with more Antichristianisme, then can be found in our ministry.

*Fr. Iohnson.*

2. Suppose the Apostles were alive in their persons, and were in England, it were worth the knowing, whether they and the ordinances given by them, should give place to the Prelates and their Canons; and whether they should be suffered to preach, &c. without subscribing and conforming. Their Canons urge all upon paine of excommunication *ipso facto*.

*VV. Bradshaw.*

1. Our Bishops have as good reason to make the like supposition against him, &c. as much worthy the inquiry that were, if the Apostles were alive now in their own persons where he liveth, and should professe the Church-assemblies in England to be true Churches, and their ministry in generall to be a Lawfull ministry, and their worship for substance to be a true worship, whether Maister Iohnson and his Church would suffer them to be so much as private members of their society, much more to preach, &c.

2. Though our Bishops should be herein so impious, as to advance in such a manner, their owne authority and ordinances above the Apostles: yet what is that to prove that the priesthood & deaconry of the ministers of our Church-assemblies, (who many of them in these points are meere patients, and esteeme of these things as burdens) cannot stand with the offices of Apostles, &c. doth Maister Iohnson think that none of our ministers in England, would suffer the

Apostles to preach in their cures, without wearing a Surplice, if they might have their owne wills? or should this any whit derogate from their ministry, that the Bishops therein would not suffer them to have their will?

3. It is besides the present question, and a needlesse thing to spend time in justifying the Canons herein. If the Bishops therein have gone too farre, it may seeme to be the fault of the persons rather than of the prelacy it selfe: & therefore to make and urge such Canons and traditions as are aforesaid, doth not proove, but that for all that the prelacy in and of it selfe, might stand well enough with the offices of the Apostles, &c. for those offices may of themselves, (if there be no other impediment) stand well one with an other, which in the actions thereof doe not (but by accident onely) one overthrow and oppugne the other.

Now to all this Maister Can returneth us never a wise word, nay giveth us neither good nor bad, save to the very last alone: that *he cannot thinke, that Maister Bradshaw speaketh in earnest; That the prelacy in and of it selfe may stand well enough with the offices of the Apostles, &c.* (taking no notice withall of his reason annexed therunto) and that *some other non-conformists are here in of an other minde.* And this he flourishes a little over with a story of *Lycurgus*, reported in cutting down a vine to have killed his own Sonne, and cutt his own shins: meane while little regarding to save the shins and the sinews of his brother Johnsons argument, which he had undertaken to shelter and safeguard from such damage; not helping him with any one word to avoyd or ward off that maine exception; that all here spoken of the prelacy helps no whit to proove that which is principally to be proved, to wit, that *the priesthood and deaconry of our Church assemblies can not stand under the offices of the Apostles, &c.* But suffering it to be wholly thereby hewed down to the very ground.

*Fr. Iohnson.*

The offices of true pastors and teachers are by the ordinance of Christ set in the Church, and imployd in the ministry of the word, Sacraments and Church government, so as they may not with their Ecclesiasticall functions receive civill offices & callings, nor take upon them princely titles & dignities. Eph. 4. 11. 1. Pet. 5. 1. Rom. 12. 2, 4. Luke 12. 14. and 22. 25. 1. Cor. 12. 5, 8. 1. Tim. 4. 13, 15, 16. 2. Tim. 2. 4.

But the offices of Prelates, Priests and Deacons of the Church of England are not so, but by their own constitution are set in the Church, and imployd in the ministry, so as they may also receive civill offices and callings, as to be justices of peace, &c.

Therefore they are not true pastors and teachers,

*VV. Bradshaw.*

There are 4. teames in this syllogisme: the grosse sophistry whereof may appeare by the explanation thereof in other words.

*True pastors and teachers may not (vizt. by Gods Law) take upon them civill offices.*

*The ministers of England, may (to wit by mans Law) take upon them civill offices.*

*Therefore they are not true pastors and teachers.*

This is the effect of this argument, and who is so blinde, but he may see the fallacy thereof? And it is as though we should reason in the like manner against their ministry thus:

*True pastors and teachers may not be Drunkards, Anabaptists, Familists.*

*The ministers of the Separation at Amsterdam may be Drunkards, Anabaptists, Familists*

*Therefore they are not true pastors and teachers.*

This Assumption is as true as the former: For the same kinde of authority that permitteth our ministers to be civill magistrates, doth permit them to be drunkards, &c. the government under which they live permitteth the one to more, then our State doth the other.

But I answer more particularly

1. That by the same Law, that our ministers may take upon them civill magistracy, any true pastors and teachers may take upon them the same authority. And by the same Law that true pastors and teachers may not take civill authority upon them, our ministers may not take the same upon them.

2. All our ministers may not (no, not by the Laws of our State) take upon the civill authority; but such onely as are called specially thereunto by the favour and grace of the civill magistrate; not as they are prelates, priests or deacons, or by vertue of those functions; but in respect of other qualifications. Neither are they forced by any Law to adjoyne any such authority to their ministry, but permitted onely. But what if by the Laws of men ministers might be murthers, adulterers, theeves, &c. should their Laws change their nature of their ministry? what of their ministry, that deny unto themselves that licence? would it not rather the more justify their ministry, when in conscience of Gods Law they shall forbear that, which flesh and blood, and humane Laws would permit unto them?

3. Suppose not onely, that it is unlawfull for any true pastors and teachers to be civill magistrates; but also, that by our Laws, all our ministers were forced thereunto, and that by vertue of their ministry; will it thence follow, that for this cause, they are not true pastors and teachers? may not true pastors and teachers, in their weakenes, ignorance and infirmity, (the Laws of the State requiring the same,) admitt of some kinde of office or authority forbidden them; but they must needs thereupon cease to be true pastors and teachers? doth the admitting of every unlawfull thing change the nature of the ministry, & make it either no ministry, or a ministry of an other kinde?

To all this Maister Can, who saith that Maister Bradshaw *answers nothing, but with ifs, and ands, and I says*, replieth nothing at all pertinent to the maine matter in hand, or to the justification of Maister Johnsons argument but like the Aegyptian dogs, as they runne along by the banks of Nilus, taking here a snatch and there a snatch, as his owne fancy serveth, or the toy taketh him in the head, as things least pertinent letteth all that passe, wherein the weight of the poynt lyeth; onely taketh up Maister Bradshaw after his wonted arrogant straine, & falling foule on the matter, lets the matter shift for it selfe.

1. He chargeth him with *corrupt shifts*, used by him to justify civill offices in Ecclesiasticall persons; whereas other non-conformists affirm the thing to be *utterly unlawfull*. Which is nothing indeed but a grosse untruth, and more then a single one. For neither doth Maister Bradshaw justify civill offices in such waye as he here saith; nor doth he use any corrupt shifts, to justify ought that he doth say.

2. He chargeth him to say, that *the same authority, that permitteth our ministers to be civill magistrates, doth permitt them to be drunckards, &c.* And to slander therein the state.

A gros untruth, as plaine and evident, yet more palpable then the former. For Maister Bradshaw saith no such thing of our State, or our ministers, but of the ministers of the separation of Amsterdam, and of the State under which they live. That *the same kinde of authority* (to wit, the civill magistracy) *that permitteth our ministers to be civill magistrates, doth permitt them* (that is, the ministers of the Separation at Amsterdam before spoken of, as any eye may soone see in the context before related) *to be drunckards, &c.* (that is, *Anabaptists and Familists*, as before he had said) *the government, under which they live, permitteth the one no more, then our State doth the other.* Nor is this any untruth, nor any slander to our State; which permitts not these enormitys in any either ministers or others, bur by Laws to that purpose enacted inhibiteth them in all, howsoever

ver in matter of execution thereof default may be : whereas it is not so with the State, where Maister Can it seemes, liveth. For Maister Can may be, & Maister Iohnson might have ben as well a Drunkard, or a Familist, or an Anabaptist, as a Separatist, or a minister to a separating congregation : the civill magistrate permitting as well the one as the other. Maister Can therefore, either knoweth, not what he opposeth, which is the note of a brainicke idiote, or regardeth not, what untruth he speaketh against his own knowledge, which is a far worse matter, a note of an unsound and a cauterized conscience.

3. He chargeth him, to put the lye upon the writings of his brethren, in saying, *that by the same Law, that their ministers may take upon them civil magistracy, any true pastors may take upon them the same authority.* To omit the habituated broadness of this foul-mouthed fellowes language, in saying, *he putteth the lye upon them*, as if every one that manifesteth his opinion in any point to be contrary to the judgement of some other, must needs in so doing put the lye upon him, from whome he so manifesteth his dissent. To let this passe, I say, had this blinde buzzard a right understood, as he might easily have done, (if he had either his eyes in his head, or so much witt in his brain) either by looking back to the Assumption of Maister Iohnsons Syllogisme, as Maister Bradshaw had layd it open ; *The ministers of England may (to wit by mans Law) take upon them civill officers ; or foreward to the very next ensuing words ; And by the same Law that true pastors and teachers may not take upon them civil authority, our ministers may not take the same upon them :* He might soone have seen that Maister Bradshaw saith nothing at all contrary unto that which they say, whome he saith that he giveth the lye unto. And I may well therefore retort and returne his owne words here upon him ; *what a shameles man is this to affirme such untruths? yea and more then that, to charge another with shamelesnes in this kinde there, where he scarce speaks a true word himselve, but lyeth notoriously and palpably, as the very booke it selfe tolde him, that he had then before his eyes ; in fathring those untruths that he speaketh of, upon him whome he so censureth?*

4 Having nothing to speake to the point, he giveth a snatch at those words, *Answ. 2. By the favour and grace of the civill magistrate. Whether they be, saith he, civill magistrates by the favour and grace of Princes, as he speaks, or any other way, it is nothing to the purpose, seeing the thing it selfe is every way and altogether unlawfull.*

To let passe his peremtory sentence, that may not be controled ; and yet, I beleeve, would make him sweate soundly, ere he could substantiallyl prove it :

It is



It is little indeed to the purpose, so ought that he here saith; who, as the manner of those is that have undertaken an ill cause, loves to be dealing rather with any thing that comes in the way, than with the matter that he hath undertaken; yet it maketh to the purpose of Maister Johnsons argument; for it sheweth, that neither all our ministers either are, or may be such, as is here pretended: & the exception therefore to lie, were it never so sound, in comparison but against few.

5. He concludeth all with this, which is all returns to Maister Bradshaws last exception; *When they have proved themselves to be true pastors and teachers, then there will be a fit place to shew whether the admitting of a civill office doe change the nature of a Church ministry, or no.*

Had any man, thinke we, ever to doe with a more senseles doct then this is; that regards not what he saith, so he may seeme to say somewhat? Maister Johnson whome he undertakes to defend, would proove our ministers therefore to be *no true pastors and teachers, because they may by the Law of our Land be civill Magistrates.* To make this good, it must of necessity be avowed, that the admitting of a civill magistracy doth change the nature of a Church ministry, yea doth overthrow the very truth and essence of it. Yet this man biddeth his adversaries, first proove their ministers to be true pastors and teachers, & then they will come to dispute that point, which is or should be the maine pith and heart of their argument, and being pull'd out of it, leaveth it a sory barke without body. Can we possibly thinke we, make this man to see his own senselesnes? we will assay it, though it be over-tedious, a little for his owne sake, if it may help him to see himselfe. For as for others, if they have but common sense, not forestalled wholly with extreame prejudice, they will easily apprehend it by what hath ben said. Suppose a man should reason against Maister Can as Mr. Johnson doth against us. *He that may by the Lawes of the State be liveth under, be a Familist, is no true minister of Christ.* But so may Maister Can be, by the Lawes of the State he liveth under, *Maister Can therefore is no true minister of Christ.* If Maister Can in defence of himselfe should deny the proposition, and tell us, *that a man may be a true minister of Christ, notwithstanding such permission of the State he liveth under, for that no such permission doth change the nature of a Church-ministry, nor overthrow the Essence of it.* And an other in this case, being to reply upon him, should bid him, *first proove himselfe a true minister of Christ; and then he will dispute the question afterward, whether it doe so or no.* Would not Maister Can exclaime on such a one as a very doct indeed, and one that understood not what belonged, I will not say, to Logick, the art of reasoning,

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ning, but even to reason and common sense it selfe? which if he might in such case well doe, as there is no doubt but he might, he may easily understand, what might be sayd of himselfe, for his like-dealing in an argument of the very selfe same mould,

*Fr. Iohnson.*

The ministry of Christian pastors and teachers standeth by the word and ordinance of Christ, so as all Churches under heaven are bound to receive and submit thereunto.

But the prelacy, priesthood and deaconry of the Church of England, standeth only by the authority and Law of man; so as other Churches elsewhere neither are, nor neede to be subject thereunto, which even themselves of all sorts have acknowledged. For which see Whitgifts defence in the preface, the answer to the Abstract, pag. 58, the admonition to the Parliamant; the defence of the Godly ministers; the demonstration.

Therefore it is not the ministry of Christian pastors and teachers.

*VV. Bradshaw*

I deny the Assumption, the ministry of our Church-assemblies of England whether of Prelates, Priests or Deacons, or by what other names soever they be called, for the substance thereof, standeth by the word and ordinance of Christ; and not onely by the authority and Law of man. And all other true Churches are, and ought to be subject to the same kinde of ministry, and to no other, that shall in any essentiall point of ministry differ from ours.

If any particular persons among us have ben so unadvised as to grant the Assumption, let them answer for themselves. He hath no more reason to bind us to their opinions, then we to bind him unto whatsoever his predecessors, Brown, Barow and Greenwood have held before him.

Concerning some of the particulars, Dr. Whitgifts words are these: *The substance and nature of government must indeed be taken out of the word of God & consisteth in these parts: that the word be truly taught, the Sacraments rightly administred vertue furthered, vice repressed, and the Church kept in quietnes and order. The offices of the Church, whereby this government is wrought, be not namely and particularly expressed in Scripture, but in some points left to the discretion and liberty of the Church, to be disposed according to the State of times, persons*

*sions and places.* The author of the ~~book~~ were to the Abstract in the place alleged saith; That it can not be proved; that any ~~set~~ and exact particular forme of discipline is recommended to us in the word of God. Now are either of these to affirm; That the ministry of our Church-assemblys standeth onely by the Lawes and authority of man? Hath Maister Iohnson any shame left in his face, that thus shamefully abuseth the names of learned and reverend men, so directly contrary to their words and meaning? Is there not cause to suspect, that the other authors are in like manner abused; and that for the better hiding of his fraud, he forbearth to quote any particular places? Being therefore convinced of depravation in the places particularly quoted, we may presume, that if the other places had been more pertinent, he would have given us some particular directions also, for the finding of them. And the rather for that he can not be ignorant, that those, whom specially he fighteth against in these arguments, doe rely upon the judgement of the Authors following, more then of the former.

Now to this Maister Can affordeth nothing that may soundly confirme the thing denied, nor assayeth to cleere Maister Iohnsons credit from abuse of the Authors quoted by him for the justification of his Assumption; relying wholly on what some men may say: which if it were all true, as you see it in part evidently proved false, yet were no sufficient prooffe. Onely saith, that *Maister Bradshaw here casts his brethren off.* pag. 224. 225.

But this is one of Maister Cans last refuges and forlorne hopes, to tell us that others have *soundly proved* that before, that neither Maister Iohnson hath proved, nor Maister Can himselfe can ever make good. It seemes the man groweth weary, and is almost tired out with his worke, when he is faine to fill up whole pages with such stuff as this is.

*Fr. Iohnson.*

The offices of pastors and teachers, which Christ hath appointed, are such, as they, which have them, must be members of a true visible Church, and bound to one particular congregation for the ministry and government thereof.

But the offices of Prelates, Priests and Deacons of the Church of England are such, as those that have them, neede not be, neither in their State can be, members of a true visible Church, but of a false; neither are bound to one particular congregation for the ministry and government thereof; but the Prelates are over whole Provinces and Diocesses; and other inferiour priests may have in that State plurality of benefices and Ecclesiasticall cares, &c, which none can deny.

Therefore they are not the pastors & teachers, which Christ hath appointed.

VV. Bradshaw.

Tho' some parts of the proposition be disputable; yet because others besides the Separation do holde the whole for truth; I will leave it in medio.

The Assumption is false: Especially if it be understood (as it ought to be) of the offices of such Prelates, Priests and Deacons, as are ministers of our Church-assemblys. For most of those, which have such offices, are & are bound to be members of true visible Churches, and cannot in their estate (they being in all points answerable to the Laws) be members of a false Church. They are all (such excepted, as have speciall dispensations) bound to one particular congregation: and may not by Law, have more cures then one; but admitting of a second the first is void. Yea the Prelates themselves, though in regard of their Prelaticall office, they are Gouverneurs of whole Provinces and Diocesses; yet it is possible for them notwithstanding, to be members in their estate, of a true visible Church, and be bound (as are the Prelates of Scotland) to one particular congregation, for the speciall ministry and government thereof.

But what man, except he were halfe frantick, would reason thus: *Our ministers may be Pluralists; therefore they neither are, nor can be true pastors and teachers?* Is not this rather one of the honours, then blemishes of our ministers, that they may be Pluralists, and yet are not? If by our Laws their own assemblys were established, if by the same Laws their pastors and teachers might be non-residents, or pluralists, or worse, would they thinke themselves ever the worse for this? would they not rather thinke themselves the better, that they are not so bad, as by mans Laws they might be?

Here Mr. Can flatly giveth over replying, leaving Mr. Johnson to shift as well as he can for himselfe; and falleth to mooving of many questions, which tho' they were all resolved, yea and resolved as he would have them, would not all helpe to make Mr. Johnsons halting argument stand upright.

1. Whereas Maister Bradshaw, not so peremptory as Maister Can where doubt may well be of ought, leaveth the proposition, though questionable for some part of it, *in medio*; Maister Can makes pag. 226. *a quere, whether the ministry of such Priests; as have no particular place to serve in be unlawfull?* supposing Mr. Bradshaw to imply as much, tho' there be nothing spoken by him that doth imply it; nor, were it granted, did it any whit help M.<sup>r</sup>. Cause, which is to proove the ministers of our Church-assemblys, to be no true pastors and teachers; and that our Church-assemblys are generally to be severed from.

2. Because Maister Bradshaw avoweth the assumption to be false, being understood, as it ought, of such Prelates, Priests and Deacons, as are ministers of Church-assemblys, seeing that the most of such are, and are bound to be members of a true visible Church: he mooveth thereupon a 2. quere: *Whether such as are not by Law bound to be such, be true pastors or no?* Which againe whether it be either said or denied, Maister Johnsons cause, and Maister Cans likewise is not thereby supported; since that it stands them upon, to make good the generall. And this is therefore but to trifle and wast inke and paper to no purpose, in regard of that taske that these men have undertakē; the matter of the quere being by Mr. Can here most falsly affirmed to be the main point in question. Which yet if it were, it were either Maister Johnsons or Mr. Cans part to determine, & so to argue upon it. But an Assse, they say, *When he groweth weary of his way, Will be ready to turn in at every gate, or by land, that he meeteth with.* Suppose some one of us, undertaking to proove Mr. Cans congregation to be (as they may justly be deemed) a company of Schismatics; and having thus endeavoured to evince it. Those that have rent themselves off from the Church-assemblys in England, are Schismatics. But Maister Cans congregation at Amsterdam consists of such as have rent themselves off, from the visible Churches of Christ in England, &c. Mr. Can, or some other in defence of his congregation, should answer, they deny the Assumption: For that the most of his congregation were never member of any visible Church in England: Should the opponent hereupon reply nothing, but moove a quere to Mr. Can. *What he thinks then of all those that have been sometime members of some Church-assembly in England; as if Maister Can implied by his answer, that such indeed were Schismatics.* Might he not be justly laughed at for his labour? and yet just such, and no other, is Mr. Cans manner of reply here.

Adhuc in via  
cum I. suscit  
rit, quare illi  
veritatem. Hinc  
ad Cans.

3. Whereas Maister Bradshaw addeth, that *such as were before spoken off, cannot in their estate (they being in all points answerable to the Law, be members of a false Church;* he mooveth a 3. quere; *What if they be not in all points answerable to the Law, are they then members of a false Church? Indeed either his words carry such a meaning, or so me they seeme nonsense.* A most senseles inference.]

If a man had to deale with one that understood Schole-learning, he might tell him, that, *et non posse in subiecto, ad esse in opposito, non sequitur argumentum.* But having to deale with Maister Can, to whome every one speaks non-sense, that speaketh not senselesly like himselfe, let us

talke a litle with him, though it be somewhat tedious in his owne language. If a man then should say; *None of those that laugh at Maister Cans absurditys, can be Asses; because Asinus non est animal risibile*; his words must needs either cary such a meaning, that all that doe not laugh at them, are Asses: or else (to Maister Cans sence) they seeme to *speake non-sense*. And this is just Maister Cans inference from Maister Bradshaws words, and his wife censure past upon them.

4. Whereas Maister Bradshaw saith; That all ministers among us, such excepted, as have speciall dispensation; are bound (to wit, by the Laws of our land) to one particular congregation; and may not by Law have more cures then one; here Maister Can comes in with an other quere; *Have not some in the Church of Rome dispensations to have more Cures then one? yes surely.* Now doe these speciall dispensations make the act Lawfull? such an inference Mr. Bradshaws words have, or else the man talkes he knowes not what. Did any man living ever heare a man rave in this manner, unles he were utterly distracted? Sure if Mr. Can knew what he talked, he would never talke in this mad manner. The Lawfullnes of pluralitys, or the unlawfullnes of them is no point here in question. Howbeit, that which Maister Can would inferre from Maister Bradshaws words, dothall well follow from them, as if one should say: *He that shall say, an English man can not without danger of the Law be a Schismaticke, unles he get him to Amsterdam doeth import that getting thither makes his action Lawfull, or else the man talkes he knowes not what.* Or thus; *He that saith, a man can not in England, without danger of Law, except he keepe himselfe close, be a Familist, or a Seperatist; doth thereby import, that a man, if he keepe himselfe close, may Lawfully be either, or else he talkes he knowes not what.* These are just the same for forme and force of consequence with Maister Cans inference here: which if they be not mad ones, in any reasonable mans judgement, let me be deemed a mad man.

The residue here adjoyn'd is all stuff of the same making. He saith, *Maister Bradshaw taketh it for granted, that their Churches are true; but brings no prooffe for it.* As if Maister Bradshaw were to proove them true, and not Mr. Johnson rather to proove them false; which till he hath done they are so to be esteemed. The prisoner accused is not to be condemned as guilty, till good evidence be given in against him: nor is he to proove himselfe guiltles, but to answer in his own defence against such evidence as his accusers shall bring against him to proove him guilty.

And

And thus you see how worthily Maister Can hath acquitted himselfe for this sixth Argument: Let us see if he have any better for the seventh.

*Fr. Iohnson.*

The offices, condition and government of Prelates, Priests and Deacons, are such as doe many ways impair the authority, supremacy and dignity of Kings, and all other magistrates, both in civill and Ecclesiasticall causes. For the Prelates will have their presence, voice and authority to be at Parliaments for enacting of Laws and Statutes for the common wealth: They are Rulers of whole Provinces and Dioeces in the Ecclesiasticall causes thereof. In civill State and dignity some of them are above all, and all of them above some of the nobles, justices and other Magistrates of the Land. Themselves, their Courts and officers handle and determine sundry civill causes and affaires, appertaining to the magistracy. They inflict civill mulcts and punishments; in their forbidden times they give licence to marry: the beneficed Priests doe sweare canonically obedience to the Prelates. All the Priests and Deacons are exempt from the Magistrates jurisdiction in divers things appertaining unto them, & answerable onely or chiefly to the Prelates and their officers.

Therefore they are not the onely pastors and teachers spoken of Ephes. 4. 11.

*VV. Bradslow.*

The Assumption is false: neither doe the instances prove the same

1. The Prelates claime their voices in Parliaments, not as divine ordinances appertaining to their Prelatehip; but as an honour annexed to the same by the civill Magistrate.

2. Their authority in causes Ecclesiasticall over Provinces, &c. is either such as the civill magistrate himselfe may execute, and administer in his owne person, if he please; or such as is not for them, as they are magistrates, to execute. The first sort they administer, onely by vertue of the Magistrates owne commission, and therein they can not impair either his dignity or supremacy; much lesse in the other part of their authority, which belongeth not to the Magistrates themselves to execute, especially when they use it not neither without their consent, licence and approbation.

3. That all are above some, and some above all of the nobles, justices, &c. is a free and voluntary honour granted unto them by the civill Magistrate, and held in tenure from him, and not claimed, as I thinke, as belonging to their Episcopall function, by divine right.

4. Their



4. Their Courts determine no other civill causes, than the civill Magistrate and his Laws doe permitt, or if they doe, the fault is in the persons, and not in the Prelateship. Further, they inflict civill punishments, give licencys, exact oaths, &c. by authority from the Magistrate, whose Substitutes therein they are. And therefore the Prelates neither in this, nor in any of the former instances, can be said to impair the dignity, authority, or supremacy of the civill Magistrate; when herein they doe allthings in and by the protection of his authority. Much lesse can other inferiour ministers, who have no dealing in the aforesaid matters,

Lastly if all our ministers be exempt from the Magistrates jurisdiction, in some things appertaining unto them (but wherein I know not) this very exemption it selfe, is an act of the Magistrates jurisdiction, and depends onely upon his pleasure: and how can it then any wayes impair the same?

The answer to this Argument Maister Can thus turns over; that *the matter is not much, whether the government, which the Bishops exercise in civil and Ecclesiasticall cases, doe impair the dignity, authority, or supremacy of the civill Magistrate, seeing the same is unlawfull and Antichristian; as, saith he, we have before proved. Onely flieeth in the Answerers face, taxing him, with notorious boldnes, in demyng that (though he give good reasons for it, unto which he returneth not a word) that the non-conformists confidently affirme; and with daubing up of vile things, as being a man, that cares not how he loose the peace of conscience, so he may gaine a supposed victory, and that he can have a small comfort in this writtings.*

And this is the usuall manner of Maister Cans confutation; the very relation whereof is refutation sufficient, and enough to shew any indifferent and intelligent Reader, what a manner of disputant this man is.

#### VV. Bradshaw.

Hitherto Maister Johnson hath dealt by Syllogismes, such as they are: now for a conclusion of this first argument, he shootes at rovers, as followeth.

#### Fr. Johnson.

To this end divers other reasons might be alladged. For example, if they say, that Arch-Bishops have the Pastors office, then they have but two, if Lord-Bishops, then but 26, &c what office then have the Arch-Bishops among them? if the

If the other Priests, then what office have the Arch-Bishops and Bishops? seeing God hath ordained no higher ordinary Ecclesiasticall office; as some of themselves acknowledge. If they say, the Deacons have the Pastors office, the same absurdity followeth, as in the former: besides that the workes of the Deacons office are opposed to the worke of the ministry, Act. 6. 2. with Eph. 4. 11. Rom. 12. 8. if they should say, they have the teachers office, it would be known, which of their officers have it among them, and to whome they are adjoynd for the worke of the ministry, as teachers are to pastors; and what office the rest have; whome they account to have the teachers office; and whether the teachers spoken of Eph. 4. 11. must first be Deacons, and then Priests and promise obedience to the Prelates; and that also as to their ordinaries, and be silenced and deposed at their pleasures.

*W. Bradshaw.*

Here he thinkes he hath knit such a Gordian knott, as cannot be untied, without a sword or a bill. But the simplicity of the man is herein to be laughed at.

For 1. Though some should say, that either our Arch-Bishops, or Bishops have the Pastors office, yet therein they doe not exclude the other ministers, from that which is the substance and effect of that office, though they should from the name: no nor from the name neither. But should therein, onely make degrees of Pastors: vizt. of Arch-Bishops over Bishops, and their Diocesses, of Bishops over Ministers and their Churches, and of ministers over their own congregations. Leaving unto them (notwithstanding the superiority over the other Pastors) that main and substantiall office of the pastor, which is enough to define and denominate a Pastor. And therefore they may make such Pastors as are over whole Provinces, but two; and such as are over whole Diocesses but 26. And yet holde also without any absurdity; that there are also as many Pastors besides, as there are ministers of particular congregations. And though it should be granted, that herein they were deceived in making Provinciall and Dioceffan Pastors; yet the sorting of unproper Pastors with true, or the subjeeding of true Pastors unto other sorts of Pastors, doth not necessarily make the true Pastors false; so long as under them they performe the maine and substantiall duties of true Pastors; which all the ministers of our Church-assemblys doe, or by the Laws ought to doe.

2. If any holde, that the ministers of particular congregations onely are Pastors, then they may, without any absurdity holde, that the Arch-Bishops &

Bishops are generall commissioners under the King to see that the Pastors doe their duties; and in that regard, may also metaphorically, and in an other sense be called Pastors; as Princes themselves are so called in good and approved Authors. And what absurdity can follow upon this? Or what if they, which holde the ministers of particular congregations to be Pastors, could not tell what to make of the office of Arch-Bishops and Bishops, what's that to the purpose? Are not our ministers and teachers therefore Pastors, because they which shall holde them to be so, can not tell what to make of the calling of Arch-Bishops & Bishops.

2. Though this should be yeelded unto him, that all pastors are equal, & that the pastors of particular congregations are the high est ordinary Ecclesiasticall officers: yet should this make nothing to the confirming of this conceit that our ministers are not therefore true pastors & teachers, because then Arch-Bishops and Bishops should be excluded. For this doth not exclude them, from being commissioners, and visitors in causes Ecclesiasticall, under the King, over the Pastors and Churches of such and such Provinces and Diocesses; which is to give them their principall honour and due.

For answer to this, Maister Can tells us, that Maister Bradshaw *in these pages sheweth himselfe a miserable informer and setter of the conscience: for his counsell is much to this effect. So a man holde something, it is no matter what it be, nor how ungroundedly taken up.*

But by his leave, here is no such matter; nor doth Maister Bradshaw either avow or imply any such thing: tho' in some cases it is not necessary, that a man holde ought; the matter either not concerning him to know, or his weak brain being not able to apprehend grounds sufficient to build a judgement on either way. And in some points againe, men may be of divers mindes; yea it cannot but so be, while they know but in part: the matter controverted being not so cleare. But Maister Bradshaw sheweth onely hereby, the weakenes of Maister Johnsons suppoied indissoluble dilemma, or his double-horned argument; that whether a man take it by the one horne or the other (as some may be herein of one minde, some of an other; and whether they be of this or that minde, they may put Maister Johnson to proove either) he may easily overturn it. For that no such absurdity, as Mr. Johnson would inferre, doth ensue necessarily, on the averring it of either part.

But hereupon Mr. Cans answer to Mr. Bradshaws *ifs* and *whats* particularly, as he saith.

*1. VVhat*

1. *What if some, saith he, shall say that our Arch-Bishops and Bishops have the Pastors office? Answer. Then they shall speake untrachly or you your selves beare false witnes against them in affirming that they are not pastors and teachers, neither any true ministers at all in the Church of God.*

Yea but Maister Can remember your selfe, that the question is not, what verdict your selfe, or I know not, who will passe in this kinde: but whether this granted would inferre, that the whole land hath no more pastors then they; and this suppos'd, exclude all other ministers among us, from that which is the effect and substance of the office. So that Maister Can, who seemeth better acquainted with loose prating, then with Scholarlike disputing, may well set himselfe down, and suspend his sentence, till he be called to tell us his minde, that no man here asketh him in this matter: Or, if he will doe that which the person of a replier, which he hath undertaken, exacteth of him; an were the question indeed by Maister Bradshaw propounded, whether that will hence follow, that his fellow: I affirm.

His answers to the other querys, being of the same stamp, that this is, I willingly could let passe, (for to what end should I further wast time and blot paper with matter wholly impertinent?) as that *to binde the Bishops pastori metaphorically so tearmed, as commissioners and visitors of the ministers of particular congregations, in causes Ecclesiasticall under the King is contrary to their Law, and directly against their profession and practise: and the magistrate hath no authority from God to set up such officers; and that to holde the ministers of our particular congregations to be Pastors: there is no reason for it. Because they have no true calling unto the office, nor doe perform the substantiall duties thereof.* Whereas the question here, is not, whether there be so or no; but whether upon the supposition of them so to be; such absurdities, as Mr. Iohnson avoweth, will ensue. Onely I relate them, that it may be seene what they are, & how impertinent to the point in question at present.

After these answers of his thus given to questions not asked; he returneth to the wonted flowers of his railing Rhetorick, tearming all that Maister Bradshaw hath here spoken, *base stuff, sillie and childish words; worthy to be laughed at, having neither rime nor good reason: in his peremptory manner againe censureth Mr. Bradshaw for one that sinned herein fearfully against his knowledge and conscience: and demandeth, is not here wit to dispute with ifs and thoes?*

It is true indeed, a man that intends not to distinguish things discrepant, but to confound and jumble altogether, and to patch together things that have no dependance one upon the other, may dispute without *ifs* and *shoes*. But that it should be deemed a fault in dispute, to use *ifs*, where the dependance of one thing upon an other is questioned; and *shoes*, where things discrepant are to be severed and distinguished, was a thing never heard in the art of reasoning before. And when Maister Can therefore hath framed us a new Logick of his own, we shall learne, it may be, if we like it at least, to amend this fault. Meane while let him fasten the forme of his censure herein upon his brother Johnson in the first place, who disputes all with *ifs*, before he turne it upon Maister Bradshaw who doth but follow him therein.

#### VV. Bradshaw.

4. Concerning the teachers office (not to contend needlessly with him about the nature and quality thereof, but to suppose a teacher in that sense, which he meaneth) This may reasonably be held: That some of our ministers, whether Priests or Deacons so called, or whether parsons, vicars, curates or stipendiaries, are pastors, and some teachers. That so many of them as have and use the gift, not onely of doctrine and instruction, but of Exhortation, are pastors; that those which want the power of Exhortation, and yet have and use the gift of instruction and doctrine, are such teachers as he meaneth. And therefore, herein also, if it should be yeelded unto him, that it were fit that every congregation should have both these offices: and that the teacher should be the pastors Assistant, yet it doth not follow, but that in want of sufficient men, for both their offices in every congregation, some may enjoy one and some an other. For if the Churches of their own way and constitution, may be without both pastors & teachers, &c that for a long time, till men may be chosen unto that office; why may not a Church much more in the like necessity, retaine a pastor without a teacher; or a teacher without a pastor? can he proove by any colour out of Gods word that one cannot be called unto, and execute the office of a pastor, untill he have a teacher to assist him? or that he cannot execute the office of a Doctor, except he doe it as an actuall assistant of some pastor? if not, then is this a most frivolous demand; when he askes, to whome our teachers are adjoynded, for the worke of their ministry: neither doe the places he quoteth (Eph. 4. 11. Rom. 12. 7.) proove any such matter.

To this is nothing replied, but that Maister Bradshaw telleth us that some of these priests are pastors; and some teachers; but Maister Can hath proved

the contrary; and therefore both now and hereafter doth purpose to let his idle repetitions passe. And is not this a Scholarlike kinde of confusing.

Onely he would be informed, *Whether dumb ministers be pastors or teachers:* which he may be then answered, when he hath shewed, what reference it hath to the argument, that we now have in hand. For it is as if one should say: *Vntles you determine whether dumb ministers be pastors or teachers, you cannot answer Maister Johnsons argument that meddles not with them.* Yea adde I might, that it nothing availth them, in the maine matter, at first propounded. For though it were never determined, *whether dumb ministers, are true pastors and teachers.* or determined as he would have it, that they are neither of both; yet how could that justify a generall separation even from such congregations, where none such are; but men able, &c conscionable in using their abilities for the benefit of their people?

#### VV. Bradshaw.

5. As idle and impertinent is that demand, which followeth, whether the teachers spoken of Eph. 4. 11. must first be Deacons, and then Priests, and promise obedience to Prelates and to be silenced, and deposed at their pleasures. For what if no such matters be required of teachers by Saint Paul, either in that or any other place, doth it thereupon follow, that their submission to such things, makes them no teachers? may not magistrates and others also, require some things of teachers, not required by the Apostles, but they must needs thereupon become no teachers? But what repugnancy is therein this matter, to the office of a teacher? to be a Deacon in the intent of our Laws, what is it, but (as himselfe, out of our booke of ordination hath in effect published it) to reade the Scriptures and to pray in the Church, to catechise the younger sort, to baptize and to preach, if the Bishop shall thinke him fitt? what is it to be a Priest or Presbyter in our Law? hath not himselfe also taught us? namely, to have authority to preach the word, and to minister the holy Sacraments in the Congregation, where he shall be appointed? what obedience doe they promise to the Prelates in the intent of the Law, but onely in things that they shall judge honest and Lawfull, and not repugnant to the word of God? what is it to be silenced and deposed, but to forbear to minister publicly upon the Magistrates pleasure: for the Bishops pleasure, so farre forth as they proceede according to the Laws is the Magistrates pleasure. Otherwise it is but a personall fault. And wherein, I marvel doe any of these Acts so oppugne the office of a teacher,

it at they can not stand together? where doth Paul forbid any of those acts to the teacher? or if he should, doth every act forbidden to a teacher, make him no teacher?

Maister Can. 1. To the quere, *whether Magistrates may not require something of teachers, not required by the Apostles*: he answereth thus; *yes forsooth, But if they require before a man shall be a Teacher, that he enter into the ministry by an unlawfull and popish vocation, and shall execute afterwards the same in an idolatrous manner, if he also in this doe obey them, he must needs thereupon become no true minister: and such is their cause by their own confession. And therefore the question, as he propoundeth it, is deceitfull, & impertinent.*

Nay rather, your whole rablement here is idle and impertinent. For what is all this to that, that Maister Iohnson propoundeth, of being *Deacons first, and then Priests?* to be a Deacon with us, being as Maister Iohnson acknowledgeth, to read the Scriptures, and to pray in the Church, to Catechise the younger sort, to baptise and to preach, if the Bishop shall thinke him fit. For as for that which he telleth us, of *our own confession*; Neither is Maister Bradshaw nor any other, bound to admitt ought avowed by others, be they *non-conformists*, or w<sup>t</sup> at they will; more then Maister Can or Maister Iohnson to admitt, what Maister Smith and his abettors say of their *iriformed presbytery*; albeit they be *Separatists* as well as themselves.

2. To these words of Maister Bradshaw, (wherein Maister Can tells us that *he excuseth the Priests, which obey the Bishops*) *what obedience doe they promise to Prelates, but onely in things that they shall judge honest and Lawfull, and not repugnant to the word of God? If this manner of arguing,* saith he, *(answering, he should say, if he understood but the very tearmes of dispute) what corruptions so abominable, but may get countenance? under such pretense any hereticke may mainpaine the grossest errors, which he holdes and practiseth.*

A man may truly say here, in Maister Cans own words, *is this Wit or sense either, in arguing with such an if as this is?* For how doth, yea how can Mr. Can with all the wit he hath, (which I confesse is not over much) make good this inference? One would thinke, that such a grosse and abominable imputation, so peremptorily charged, should have been strongly backed, and clearly made



made good, whereas here is never a title, that may helpe to give any colour at all unto it; much lesse to shew the necessity of any such inference. And indeed, who is so senseles or void of ordinary apprehension, that will take this for a sound consequence; *Maister Bradshaw saith, that the ministers of the Churches in England promise not obedience to the Prelates but in things onely that they shall judge honest and Lawfull, and not contrary to Gods word. Ergo any Arrian, or Familist, or Papist, may under the like pretense maintaine, that Christ is not God, or tooke not flesh of the Virgin Mary, or is made of a peece of breade, &c.*

His office was to have disprooved that which Maister Bradshaw said, & not to foame out his owne filth and folly in such froathy and unlaivory stuff as this is.

And here he falleth againe, as his wont is, into an invective against Maister Bradshaw as *justifying these practises* in this worke of his. *that elswhere he condemnes*, of which before hath been spoken, and which till Maister Can shall by sound proofe make good, he is not therefore the more guilty of, then the man in the moone, but Maister Can standeth justly charged with a calumnie, worthily deem'd most unjust.

#### *Fr. Iohnson.*

Whereas some alledge, that the people were to heare the Scribes and Phariseys sitting in Moses chaire. It is to be noted that they were Levites & Priests, and therefore had the true offices appointed by Moses. This therefore is nothing for a fallie ministry, such as theirs is proved to be. Further to be a Pharise, was not to have a new kinde of ministry, but to be of a speciall sect among the Iews that pretended more strict observances of the Law, and might be of any tribe. Lastly though they were corrupt yet did they holde, that every true minister must be from heaven: & this have the forward preachers acknowledged as T. C. pag. 83.

#### *VV. Bradshaw.*

Here absurdly and childishly he goes about to answer such an objection, as no body ever made, against any thing contained in the former Argument. This argument onely in generall is used to shew, that some corruptions in ministers and Churches, are not of that nature, that man should therefore separate from all spirituall communion with them. And where he saith, *that this is nothing for any*

*my false ministry never ordained of the Lord, such as ours is proved to be: No man ever brought it to proove any such matter; but, onely to proove, that such corruptions as are in our ministry, ought no more to hinder communion with our ministers, then the corruption in the ministry of the Scribes and Pharisees, did hinder the communion with their ministry: and that the corruptions in our ministry doe no more argue our ministers to be false ministers, then their corruptions did argue them to be false ministers. Neither hath he brought any argument, to proove our ministers false ministers, but either such corruptions as the Scribes and Pharisees were guilty of, in as high, if not a higher degree, or in respect of their names, in that they are called Priests and Deacons. So that if the Scribes and Pharisees were true ministers, notwithstanding their names, & other corruptions, our ministers cannot be false, in regard of the like names and corruptions.*

Further more if to be expounders of the Law, be sufficient to argue their ministry to be a true ministry, notwithstanding their names of Scribes and Pharisees, with other vile and grosse corruptions, why may not preaching of the word, and administration of the Sacraments, be sufficient to argue our ministers to be true pastors and teachers, notwithstanding that in the mouth of the Law, they are sometimes called Priests and Deacons. For otherwise in the mouths of men, even of the Bishops themselves they are not so called; except sometimes by metaphoricall allusions to the Leviticall Priesthood: but they are usually so called onely by prophane Atheists, or ignorant people, with whome in this point the Separation goeth hand in hand.

2. To be a Pharisee, was not onely (as he minceth the matter) *to be of a speciall Sect amongst the Jews, that pretended more strict observances of the Law then others; but also (which as it is to be feared, with a fraudulent minde he concealeth) to joine many humane Traditions, and will worships to the worship & service of God; (whereby they are said, by Christ himselfe, in vaine to worship God, and to make the commandements of God of none effect,) Making more account of, and urging with more severity, the said traditions, then Gods owne Lawes. And in like manner we affirme, that to be a Priest and Deacon in the intent of the Laws (whatsoever the words may ring to the contrary in some mens eares) is, at the worst, to be such a kinde of pastor and teacher, as is content over & besides those duties of the ministry, which Christ requires of them, to yeeld conformity allso to humane traditions, of no worse nature and quality in themselves, then those which the Pharisees used in or about Gods service: wherein to suppose that they sin, yet cannot this their sin be so repugnant to*  
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the ministry of Christ, as that of the Scribes and Pharisees (which they are forced to acknowledge to be a true ministry) in that they were the urgers of traditions; whereas our ministers (for the most part) onely yeeld unto them, either in obedience and love, or feare, of the Magistrate that commands them.

Lastly whereas he argues them true ministers by this, that *though they were very corrupt, yet they did still holde that every ministry must be from heaven, and not of men*; it deserveth rather to be laughed at, then answered. For may not, yea doe not the falsest ministers that are, or ever have been, holde so much, at least in such a sense and meaning, as the Pharisees might holde it? and can he name any amongst us, that holdes not as much?

As Mr. Can ended his last discourse with a loud lie; so he beginneth the next with the like. *Heere Maister Bradshaw, saith he, testifies himselfe to proove their ministerie good by the Scribes and Pharisees.* Whereas Mr. Bradshaw in plaine termes affirmeth, that this argument from the Scribes and Pharisees, is used onely to shew, that some corruptions in ministers or Churches, are not of that nature, that men should therefore separate from all spirituall communion with them; & that none of ours ever alledged it to such purpose, as Maister Iohnson pretendeth.

To little purpose therefore is all that ensueth, save that he serveth in Maister Iohnsons more then twice sodden coleworts again. *For first, howsoever, saith he, they had new names, and in many things were very corrupt, yet they sate in Moses chaire, i. e. came rightly and Lawfully to the Leviticall and Priestly offices, which they executed in the Church of God, but their ministers, as we have shewed it under their owne hands, doe want this true calling: and therefore the comparison holdes not.*

1. If Mr. Iohnson be pleased to make such objections as none of us ever made; or Mr. Can such comparisnons as we never dreamed of, are we bound to make good either Mr. Iohnsons fictions, or Maister Cans fancies?

2. Can he shew this that he saith *under Maister Bradshaws hand*, or under the hands of I know not what discontented persons (some *Non-conformists*, he meaneth) that may have said much more in their heate then they are able to make good, is no binding argument to others; no more then Maister Can will account it such to himselfe, what we can shew under the hands of themselves, that is, of Schismaticall Separatists like themselves, concerning their presbyterie, and Church-constitution. But such weapons as these must serve, where no better can be had,

3. How doth he proove, this to be the meaning of those words: *They sit in Moses chaire, that is, they came rightly and Lawfullie to the Leviticall and Priestly offices.* Forsooth he points us to *Parcus*. For in the margine, with a star in the context to guide us to it, *See Parcus*, saith he, on *Math. 23. 2.* and that we may not misse, but be sure to finde it there just so as he saith here, he giveth us the page too, page 578.

Now suppose that *Parcus* had averred the very same that he here doth; yet were it but as if I should tell Mr. Can that *the Democraticall exercise of Church-censures in his congregation is unwarrantable, and ill grounded on Christs words. Math. 18. 17.* And for proove of it point him, as well I might doe, to *Maister Iohnson* upon the place.

But as himselfe speaketh, (though most unjustly of Maister Bradshaw in this very page) beholde the forehead of the man. *Parcus* in that very place, that he pointeth us unto, sayeth the very direct contrary to that for which Maister Can here produceth him; to wit, that the *Scribes and Pharisees are said to sit in Moses chaire, because they came rightly and Lawfully to the Leviticall and Priestly offices.* For *Parcus* saith expressely, that they were *wrongfull invaders and encroachers* of themselves into that power & place that God had assigned to the *Priests* and *Levites*, & not to them. Let me give thee good Reader though it be somewhat tedious, (that the honestie and conscience of this man may the better appeare) *Parcus* his owne words at large.

*It is not obscure, saith he, that by the phrase of sitting in Moses chaire, is signified the office of teaching publickely, and delivering the doctrine or Law of Moses: he doth not derogate from them, but attribute to them for the present the ordinary function of teaching: but wishall he implieth, that this sect had without regard of right or wrong invaded the chaire, at the first originall, long since, given in charge by God to the Priests and Levites. Hitherto saith he they have set, that is, enthronised themselves in Moses chaire, which they now holde. And againe, they have without any calling of God seised on that chaire, which they holde. And yet againe, (as if he must needs more then once, though little dreaming thereof when he writ this, give Maister Can here the lye.) Thus not only the missempassage of the Pharisees exercising other mens offices, but the perfidiousnes and boastfullnesse of the Priests, in neglecting the duty, enjoined them by God, is taxed here by Christ. And yet, saith he, be-  
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*ause they have sat, and doe sit in Moses chaire, that is, this sect doth still holde the prime place in the government of the Church, and interpretation of the Law, and there are no other ordinarie teachers; heare them.* Yet, as he after sheweth not absolutely, but so farre forth as they sit in *Moses chaire, that is, teach Moses doctrine, doctrine agreeable to his.* Could any man have brought in a witnesse to speake more directly against himselfe? I say no more, but let simple ones take heed hereby how they trust Maister Cans quotations hereafter: and let him learne to see and acknowledge, if he have any drop of grace in him, his own wicked folly to his shame.

4. It were an hard taske to put Maister Can to proove (that which Maister Iohnson also averred before him, but in the very next words almost againe contradicted himselfe in) that *all the Scribes and Pharisees in those times had either priestly or Leviticall offices.* Saint Paul, I am sure, was a Pharisee before his conversion, though neither Levite nor Priest; being of the tribe of Benjamin. Phil p. 3. 5. and Maister Iohnson granteth that *they might be of any tribe: & yet were such also permitted in their Synagogues to preach: as appeareth by that example of his, Act. 13. 15.* And if this had been spoken of them as Priests Lawfull or unlawfull, they should rather have beene said *to stand in Aarons roome, then to sit in Moses chaire.*

5. All this title tattle mixt, as you see, with grosse untruth, is nothing to the present point: which is this onely, *whether the names of Scribes and pharisees mud: them to be false ministers,* as Maister Iohnson would proove ours to be, because they are sometime tearmed *priests and deacons.* Or *why* (not matter of calling, which is not now the present question, but) *the title of priests and deacons should p oove us to be false ministers, more then the title of scribes and pharisees proves them to be such.* So that this is to tell us of a mattock, when we are talking of a spade.

2. *Hecannot thinke, he saith, that Maister Bradshaw should be so ignorant as in this place he makes shew of; for his words import, that the ability which the Pharisees had to expound the Law, argued them true ministers. But this is false.*

This indeed is *most false,* that Maister Bradshaws words import any such thing. He demandeth onely this; *if to be expounders of the Law,* (which, as Pareus, Maister Cans Advocate, before him, he understandeth to be the meaning of *sitting in Moses chaire,* with better ground then Maister Can maintaines his exposition, which by grosse falsehood and lyes as you have heard, he seeketh to

support.) were sufficient to argue their ministerie to be a true ministry (as Maister Iohnson acknowledgeth it to be) notwithstanding their names and corruptions otherwise: then Why may not the preaching of the Word, and administration of the Sacraments doe the like with ours, notwithstanding the names excepted against? For what Maister Can addeth of the Scribes and Pharisees, of which seemly (so wit, of Levi) were these; which to proove he printeth us to Job, 1. 19. Wh 24.) and then addeth, So many as were employed in or about the service of the Sanctuary.

1. It is false, as was shewed before, that all the Scribes and Pharisees were such. And will you see how soundly he proves it by the place produced? *The Priests and Levites that were sent to John Baptist, were of the Pharisees. Ergo the Pharisees were all Priests or Levites.* As if a man should reason thus, supposing two or three coopers or cobblers to have given their voices, in calling Maister Can to be their Pastor. *The coopers or cobblers that at Amsterdam gave their voices for Mr. Can were of the Separation. Ergo, all the Separatists, either there or elsewhere, are coopers or cobblers.* The one argument is every ace of it; as good as the other. But thus these men cite Scripture: which this place excepted, he hath scarce done in this whole discourse againe, for prooffe of ought questioned, howsoever for some things, whereof there is no question, sometime he doth it.) & you see how happily he doth it here.

2. What he addeth, of so many as were employed in or about the Sanctuary; that cometh a great deale too short of that that is in question, of sitting in Moses chaire, and expounding of the Law in the synagogues; which many did, that were not employed in the temple at all.

All that he subjoins, either of Popish Priests, or Jeroboams Priests, what they might pleade for themselves; & of Mr. Bradshaws leaving the blinde Priests in the ditch; & of his shifting too & fro, as one that sitteth uneasily; is but dust & smoake, raised to make a smoother withall, to hinder the Readers eyes, while he is taken up with impertinent passages, from observing and discerning how Mr. Can swarveth from the present argument, & passeth by the principall & maine matter of that, that he ought to have replied unto; to wit, that such appellations and corruptions as have been spoken of, though granted, doe not proove our ministry to be false ministers; no more then the lie did the Scribes and Pharisees to be such: & that their arguments for separation drawn from either of them, are unfound, that which he dissemblingly passeth by, & answereth not a title unto.

And thus are we come to an end of Mr. Iohnsons first Reason, backed with 7. Arguments: no one whereof Mr. Can hath once indeavoured to make good by

by taking away the Answeres directly returned thereunto; save by repeating Mr. Iohnsons words over againe, denying the Answer to be true, upon his own bare word, or the sayings of some other body; snatching and snarling at by matters; misrelating Mr. Bradshaws words; grossely belying him; virulently taunting him; &c running out into tedious and unsavoury passages, impertinent and such as nothing touch that that be ought to reply unto. Allbeit therefore there is little better to be looked for in the rest of his discourse; and to much inck & paper, besides pretious time, hath been cast away already in survey of the former: yet, least the worst & weakest part may seeme to have been dealt with onely, the better & more substantiall least untoucht, I shall, intreating the Readers patience, proceede on, though it be indeed a very tedious taske, that I have here undertaken, to discover further the mans vanity, for all his peremtory language and carriage, in those things that ensue.

The second Reason.

*Fr. Iohnson.*

None may heare, or have any spirituall communion with the ministry of Antichrists Apostasy.

Such is the ministry of the Church-assemblies of England,

Ergo none may heare, or have any Spirituall communion with the same.

*W. Bradshaw.*

I grant the proposition, taking the words in the plain & common sence: to wit, understanding by the *ministry of Antichrists apostasy*, the administration & dispensation of the things of Antichrist: otherwise to communicate spiritually with any ministers whatsoever onely in the holy things of Christ, is not to communicate with the ministry of Antichrists Apostasy, no though the ministers be ministers thereof. Neither doe his five reasons following, whereby he needlessly prooves his proposition, proove it unlawfull to heare, or have any spirituall communion with the ministers of Antichrist then, when they minister the things of Christ.

Here Mr. Can telleth us, that Mr. Bradshaw begins with a manifest untruth. viz. that to communicate spiritually with the ministers of Antichrist in holy things, is not to communicate in his Apostasy. And that this is an untruth, Mr. Can thus prooves: If this be true, then unlawfull ministers may lawfully be communicated with. But this, saith he, cannot be, & that he prooveth, because it was unlawfull to communicate with Corah, or with Vzziah, tho' they burnt true incense; or with Jeroboams Priests, tho' they offered true sacrifices.

1. His proposition is denied. For neither will it follow, that no unlawfull minister may lawfully be communicated with, all that communicate with any minister of Antichrists Apostasy in any holy thing of God, doe communicate with him in his



*Antichristian Apostasy*, howsoever they were guilty therein of sinne otherwise. Nor yet againe; tho' it be granted, *that some may communicate in some holy things with a minister of Antichrists Apostasy, and yet not communicate with the ministry of Antichrists Apostasy*, will it thence follow, that an unlawfull minister may Lawfully be communicated with.

2. His Assumption is not proved by the instances produced. It is no good consequence. *It was not Lawfull to communicate with Corah, Vzziah, & Ieroboams priests in some things. Therefore with no unlawfull ministers in any thing.*

Besides, what he saith of Ieroboams Priests & sacrifices, that *they were true sacrifices*; if by true he meane *reall and essentiall sacrifices*; so were those that the Jews offered to devills and all heathen their idoles; and being so understood the instant is idle. For that is not sufficient to make them *holy things*. Or if by true he meane *legall, and truly religious*, it is false that he affirmeth of them; they were in themselves not *holy things*, but *unholy* and abominable *sacrileges*. And the absurdity of the inference will easily appeare. *It was unlawfull to communicate with Ieroboams priests in their idolatrous sacrifices. Therefore it is unlawfull to communicate with any false minister in the holy things of God.*

#### VV. Bradshaw

For the proove of the Assumption he makes a terrible muster of no lesse then 7. Arguments. But let us pull up our Spirits, and see what is in them, one by one.

#### Fr. Iohnson.

The ministry of Priests and Deacons ordained by Prelates thereunto, is the ministry of Antichrists Apostasy.

The ministry of the Church-assemblys of England is such a ministry. Ergo, It is of Antichrists Apostasy.

#### VV. Bradshaw.

He brought this very Argument to proove the first reason, & now he brings it againe for a proove of his second reason: and is not this a learned kinde of reasoning? when he will make a shew of multitudes of reasons against us, and yet all of them come to one issue, and lie upon one ground, and depend upon one proove; so that the overthrow of one is the overthrow of all: but his childish vanity herein, we shall the better perceave, in that which followeth.

Both the proposition and assumption are false. For

1. It is not necessary, that the ministry of Priests & Deacons, though ordained by Antichrist himselfe, should be the ministry of his Apostasy: but notwithstanding his ordination, their ministry may be the ministry of Iesus Christ, as was the ministry of Luther, Huffle, Wickliff and others.

2. The ministry of such manner, of Priests & Deacons, as the Prelates ordain, (or by the Laws ought to ordain) is the true ministry of Iesus Christ, & for the substance thereof, directly contrary to the ministry of Antichrists Apostasy.

3. The ministry of our Church-assemblys, is not (as I have shewed before) the ministry of Priests & deacons properly so called, but of pastors & teachers. The proposition he prooveth as followeth, by two Arguments.

*Fr. Iohnson.*

The ministry of Deacons and Priests which accounts it selfe to be Christs, and yet was not set by Christ himselfe in his Church, for the worke of the ministry, is the ministry of Antichrists Apostasy.

Such is the ministry of Deacons and Priests, ordained by the Prelates thereunto.

Ergo it is the ministry of Antichrists Apostasy.

*VV. Bradshaw.*

This argument is that which he bringeth for the first reason of all: and here he brings it to proove that which before was brought to proove it. For he prooves, that *our ministry is not set by Christ in his Church, by this, because it is the ministry of priests and Deacons*, and so by consequent of Antichrists Apostasy: Here he prooves, that *the ministry of priests and Deacons is the ministry of Antichrists Apostasy, because it is a ministry, that was not set by Christ in his Church*. Thus doth he most grossly runne round in a circle; as if I should proove, that his ministry is unlawfull; because he is a Schismatick; and that he is a Schismatick, because his ministry is unlawfull.

The 2. reason, whereby he prooves his proposition, followeth.

*Fr. Iohnson.*

2. If the Prelates of the Church of England have such offices and government, as be speciall parts of Antichrists Apostasy, then the ministry ordained by them thereunto, must needs be the ministry of that Apostasy.

But the Prelates of the Church of England have such offices & government, as be speciall parts of Antichrists Apostasy. Ergo

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The ministry ordained by them, is the ministry of Antichrists Apostasy. The consequent is manifest, because the fruit must needs be as the tree is, Math. 7. 16. and who can bring a cleare thing out of filthynes. Iob 14. 4.

The assumption is proved.

1. Whosoever (besides Christ) have such offices and government, whereby they claime to be spirituall Lords, they have the offices and government which are speciall parts of Antichrists Apostasy, and are indeed very Antichrists themselves.

But such are the Prelates of the Church of England.

Therefore they have such offices and government, as are speciall parts of Antichrists Apostasy.

The proposition is proved by those places of Scripture, which teach there is but one spirituall Lord, the Lord Iesus Christ.

The assumption is proved by the Laws and Statutes of the land, wherein they are called Lords spirituall, and in their Canons they take upon them to prescribe their own ordinances to the Church, for the worship of God; & binde the spirite and conscience to the acknowledgement and approbation thereof, & to give the holy ghost.

2. The offices and government of such Bishops, as are over Dioceffan & Provinciaall Churchos, and exercise Ecclesiasticall jurisdiction over all the ministers and people therein, are speciall parts of Antichrists Apostasy.

But such are the Prelates of the Church of England.

Therefore, they have such offices and government, as be specially parts of Antichrists Apostasy.

#### VV. Bradshaw.

1. I deny the consequence of the proposition of the first Syllogisme. The officers and governors of Antichrists Apostasy, may and have ordained some things that are Christian. Neither doth the saying of Christ or Iob prove the consequence. For though it should be granted unto them, that the governors of Antichrists Apostasy have ordained this ministry, yet doth it not follow, that it is therefore a proper and meere fruit of Antichrist, but may be an accidenrall effect, as are many other things, which he ordaineth, agreeable to Christs own ordinances. So that he must prove, that our ministry ordained by the Pope or Bishops, doth as properly flow from the nature of their office and government, as figgs from a figg tree, or grapes from a vine, or filthy water from a foule fountain: the contrary whereof is in this case most evident. For leave the  
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bare names and titles, and consider our ministry in all the essentiall parts and offices thereof, and it is as possible either for a *presbytery*, or for any particular Church, such in constitution as their own, to ordaine the like ministry in all points and respects, with all the defects and faults thereof.

2. Concerning the prooffe of the Assumption, the proposition may be denyed: it being one thing *to bee*, and on other thing *to claime to be*; for every one is not that which he claimeth to be. The instances alledged to proove the assumption, either are false, or proove it not. The Laws may give those titles to men which they doe not claime; neither doe either their Canons or practise shew, that they prescribe their own ordinances for *worship*, or propound to *bind mens consciences to the acknowledgement of any such matter*. They professe the contrary, and urge their own ordinances onely under the name of things indifferent. Though therefore in error of judgement, they may, and happily doe command such ordinances of their own, as are divine worship, & in such a manner, as it bindeth conscience, (which Maister Johnsons own Church in many cases may doe, except they thinke themselves priviledged from error) yet they protesting against any such power and authority, they cannot be said therein to arrogate the office of Spirituall Lords; in that sense at least, in which Christ is said to be the onely spirituall Lord. And tho' in their ordination of ministers, they use, as a ceremoniall speech, to say, *Receave the holy Ghost*; and therein peradventure offer some force to the Scripture, unto which they allude, yet they disclaime all actuall power and authority of giving the person, or gifts of the holy Ghost, unto men.

It shall be needles in this controversy, to spend time in the defence of the calling of Bishops, any further then the necessity of the argument requires: onely for the further clearing of the truth, in the differences of them of the Separation, not onely from the Bishops, but from the other sort of ministers also, which doe not approove of their callings, I offer these points unto them, to consider of advisedly.

1 Whether the Supream Magistrate have not power to oversee and governe all the severall Churches within his dominions; yea whether he be not bound so to doe.

2. Whether for his further help and assistance herein, he may not make choise of grave, learned be reverend men, to assist him in the same government.

3 Whether by vertue of his power these persons, thus call'd to assist the supream Magistrate, may not Lawfully try the gifts of all the severall ministers within his Dominions, & give publick approbation of the worthy, and inhibit

those, which they finde unworthy, from the execution of their ministry: and whether they may not visite the severall ministers and Churches, convent them before them, examine them, how they have behaved themselves in their places, & punish the blame worthy.

4. Whether for the more easy and orderly government of the said Churches, so far forth as appertaineth to him, he may not divide his Kingdome (as ours is) into provinces, assigneing over each of them under himselfe, some special magistrate, fit for learning & experience, to oversee & governe all the generall & particular churches there: & whether he may not subdivide those provinces into diocesses, assigneing also unto them, other more inferior officers, under him, & his provinciall officers, to oversee the severall churches within such & such a precinct.

5. Whether it doe destroy the nature of a ministeriall or a particular visible church, that many of them should appertain to one provinciall or diocessan government; tho' in that respect they should be held and reputed, but for one Provinciall or Diocessan Church.

6. Whether Antichrist, having usurped the Kings supremacy and taken into his hands this authority, and corrupted the same, hath made it now unlawfull for the Magistrate to execute the same in manner and forme aforesaid: or whether the jurisdiction aforesaid doe not directly and properly belong to the civill Magistrate; and not to Antichrist, but by usurpation: and whether his usurpation of this office, can make it a part of his apostasy, in those places, where it is restored againe to the supream Magistrate.

7. Whether the supream Magistrate, recovering this his right from Antichrist, and together with it happily taking also to himselfe, something that belongs to the Kingdome of Antichrist, and executing the same, either in his own person, or by others, together with his own Lawfull right, whether I say, this doe destroy his own Lawfull right: and whether the subject is ever the lesse bound to subject themselves, unto the same right either in his own person, or his substitute.

Hitherto he hath endeavoured to proove the proposition of the first argument, whereby he would confirme the Assumption of the second reason: & now he setteth upon the proove of the Assumption; namely: *That the present ministry of the Church assembles of England, is the ministry of Deacons and Priests ordained by Prelates thereunto.* This, he saith, is proved by the *Canons, constitutions and observation of our Church.* And this he confirmeth first with a long tedious and idle rehearall of the *forme of ordination of our ministers*, bestowing

cost to print in a manner our whole booke of ordination?

2. By certain of the late *Canons pressing subscription, conformity, and an acknowledgement of the Lawfullnes of the calling of Bishops and of their ordination.*

3. By certain *sharp speeches of some martyrs*, and of some others of *our own nation against the Arch-Bishops, Bishops, and other of the Clergy* of their times : in the relation of which points he spend some 5. leaves : wherein still he runns in a circle, begging one of his arguments to proove an other : So that one of his arguments are as good as all, and all no better then one.

This may suffice for answer.

1. That if all particulars mentioned in the booke of ordination should be strictly & precisely practised (as always they are not) yet there is not one clause in the whole forme of ordination by him cited, that doth necessarily argue them which are so ordained, to be true and proper Priests and Deacons : but if there were, and if also the ministers ordained were anointed with oile, if their crowns were snaven, and they had power given to offer the abominable idole of the Masse, yet this is not sufficient to argue, that their ministry, is the ministry of Priests, &c. except in their ministry they should execute the same. If their own Church should ordaine one to the ministry of a Pastor, & should in their ordination require him, onely to preach the word sincerely, and to administer the Sacraments according to Christs institution; and yet in his practise and execution, he should doe nothing but sing Masse and Mattens, and they should accept of this ministry & no other at his hands; would any that is in his wits say, that this mans ministry is the ministry of a Pastor, because he was in formality of words and ceremonys ordained to that office? how much lesse can any man say, that our ministry is the ministry of Priests, when they doe not onely execute any such office, but the cleane contrary; and when in their ordination not so much as any part of a Priests office (properly so taken) is assigned unto them, but onely the name; & not so much as their name in their orders written in Latine, which are to interpretate the meaning of the English word.

2. Though the ministers should doe all things required by the Canons, & should be every way answerable unto them : and though the testimonys of our martyrs and others were yeilded to be true, yet must he strive hard, that can from either or both argue, that our ministers are indeed Priests, except in a metaphorical and borrowed speech.

Out o all this whole piece, Maister Can calleth and cutteth out onely two or three threds, to be snipping and snatching at, after his manner.

1. *It is certaine* (saith he) *that the ministry of Priests & Deacons ordained by Antichrist is the ministry of his apostasy, and not Christs, as he prophanely affirmes, for he makes them not according to the institution prescribed of God; but wholly after a wicked and diu-lish device of his own braine: so that the same is a meere fruit of the beast and false Prophet; and no accidentall effect, but a most cursed thing; which doth as properly flow from his defilection, as figgs from the fig tree, or a childe from the seed of the parents.*

But Maister Cans proposition here, if his argument be syllogistically framed, is deriyed. For though Antichrist should have ordained them after so wicked and diu-lish a manner; yet it will not thence follow, but that such ministry as they notwithstanding such ordination, may execute and exercise, may be the ministry of Christ, even of pastors and teachers, as hath ben before said. And Mr. Cans certaine avowchment will not be taken therefore upon his word, till he bring us some better prooffe.

2. *As for Luther, (saith he) Husse, Wickliffe, & others, whereof he speaks; it is but an absurd and childish begging of the question: Seeing it cannot be prooued, that they receaved a lawfull & ordinary ministry from the Church of Rome.*

1. If this crackbrained fellow did but understand, either what his adversary answereth, or what himselfe saith, he would never in this shamelesse manner foame out his own folly, and abuse both himselfe and those that read him. He saith that *Maister Bradshaw childishly begs the question*, who neither keepeth himselfe to the question, nor understandeth what *the begging of the question* means. He *beggeth the question*, that requireth that to be granted him that is in question, for the prooffe of that he saith. Maister Bradshaw onely in way of answer to Maister Johnsons proposition affirmeth, that *the ministry exercised by some that have been ordained by Antichrist; (for example, Luther, Wickliffe, Husse, &c.) may be the ministry of Christ.* Which without *begging the question* must still stand good, till Maister Johnson or Maister Can have prooued the contrary.

2. He saith that therefore *Maister Bradshaw begs the question*, because it cannot be prooved, that these men before mentioned receaved a *Lawfull ordinary ministry from the Church of Rome*: when as, neither is this the question, whether they did receave a Lawfull ordinary ministry from the Church of Rome, or no; nor doth Maister Bradshaw say any such thing.

3. To that of Maister Bradshaw that *the ministry of such Priests & Dea-*



cons as the Prelates ordaine, or by the Law's ought to ordaine is the true ministry of Iesus Christ: and for the substance thereof directly contrary to Antichrists apostasy.

To this, I say, Maister Can thus replys.

He saith, *that the ministry of such Priests and Deacons, which the Prelates ordaine, are the true ministers of Iesus Christ. VVhat every dumb dog, & all those 60. 80. and 100. which are made at a clap, and sent forth as rogues and masterlesse servants, to get benefices where they can, having no particular congregation, &c. Yea, now all againe are justified, for he speaks without exception or limitation.*

Where first, he clippeth away some of Maister Bradshaws words: then to make him say, what he would have him say, he speaketh *non sensé* himselfe: and maketh him likewise to doe the like, in saying, as he saith, that *the ministry of such Priests and Deacons, which the Prelates ordaine, are the ministers of Iesus Christ*: And so after a parcell of his base and scurrilous language, taken up it seemes, at second hand from some sory broker like himselfe; not free from iust suspicion of grosse untruth, he concludeth with a loud lye, that *Maister Bradshaw speaks without exception or limitation*: which is manifestly false. For he saith expressly; *that the Prelates ordaine, or by Law ought to ordaine.*

2. Maister Bradshaw doth not avouch all *ministers made by the Prelates to be Lawfull ministers*, but that *the ministry of Priests and Deacons such as our Law intendeth* (which are in effect no other then pastors and teachers, nor have appeared to be any other, by ought that hath hitherto been objected) *can not therefore be denyed to be the ministry have ben ordained by the Prelates*. For, as for those that have no particular congregation, we have in this controvery nothing to doe with them; since the same, (which we are enforced to minde Maister Can so oft off, that we may keepe him from ranging; because he still forgets himselfe where he is, and what he is about) is concerning Separation from our Church-assemblys, and consequently of the ministers of particular congregations; which they are not, which have none.

Nor doth this therefore any way crosse or contradict, either that which *some other*, he saith, *have said*, that *all Ecclesiasticall officers ought to be chosen by the free choise of the people*, (which yet would be hard for Maister Can it may be to proove) or that which Maister Bradshaw himselfe saith elsewhere; that *some ministers have ben permitted among us, that have not had ordination from the Prelates*: for all Maister Cans loud cry of *daubing, rotten sinne, &c.* And much lesse

Both it inferre, what he would hence squeeze out; that *if men will be Priests of our Churches, they may come in any way; and it is no matter how they be ordained, nor who ordaine them, nor whether they be ordained or no: His words indeed, saith Maister Can; impleie no lesse.* Which being but a base calumny of one, who by his course constantly held here, evidently sheweth, that he little regards what he saith; tho' never so manifestly false; so he may any way utter that, that may cast some asperion upon his aduersary: and having in the former passage, by explanation of his meaning, sufficiently cleared it, I let it passe, & leave it with the rest of the like kind, for Maister Can to answer, when all those shall be reckoned with, that *either love or make lyes.*

To the same reckoning I referre that also which next followeth, well deserving the whetstone, where he saith, that *Maister Bradshaw never brings either Scriptures, examples, reasons or humane testimonys, to confirme any one thing, whereof he writes.* Which allbeit he had not done, yet he might have done as much as could justly be exacted of him, being in place of an answerer to anothers arguments, whose proper office is to answer, either by distinction, or deniall: yet whither he have never brought any of these, to confirme any one thing, that he writes of, let any Reader consider advisedly; and if he finde it not to be a most notorious untruth, let him return me the lye, and I will willingly undergoe it.

4. Passing by certain frothy demands (as he tearmeth them) which yet to men of understanding will appeare to be substantiall, and very pertinent to the matter of Maister Iohnsons Argument and the prooffe of his Assumption; *That the ministry of the Church-assemblies of England, is the ministry of Deacons and Priests, by the Bishops ordained thereto, &c.* He replyeth onely this; that *Maister Bradshaw bewrayeth greate ignorance, in not putting a difference between a ministry, and the execution of it; which are distinct things.* And if he had not wanted witt, he would not so absurdly have confounded the one with the other: that it is possible, that one should be a true Ecclesiasticall officer, and yet never doe the services thereof: as a woman is really a wife immediately upon her marriage, before she performe any duty yea though she should never performe any. And Maister Bradshaw therefore was deceived to thinke if one be a false minister by ordination, that the administration of Lawfull things, makes him true. Which he sheweth by an instance

stance of some other then of Aarons house admitted to be Priests, administering without exception, and yet no Lawfull officers nor withstanding. And againe, that one ordained a Pastor according to Christs institution, hath certainly a Lawfull ministry howsoever things should fall out afterward, yea tho' he should sing Masse and Mattens, as a person may be a servant, or subject truly and fully, and yet doe afterwards the actions of theeves, rebels, traiters, &c.

But neither was Maister Bradshaw such a silly ignoramus, as Maister Can would make of him, as not to be able to distinguish betweene ordination and execution; nor such a loose and unlimited disputant, as to wander, as Maister Cans wonted manner is, from the matter he hath in hand. The point in present agitation is concerning the ministry of Priests and Deacons, such as by our Rules are ordained, what it is for the substance of it: which Maister Johnson t' proove it to be the ministry of Priests and Deacons, properly so tearmed, &c. not of pastors and teachers, alledgeth the booke of ordination and certain canons &c. constitutions, wherein conformity, and some other such things are enjoined. To which Maister Bradshaw as you have heard, answereth, that neither any one clause in the whole forme of ordination argueth them, so to be as he saith; nor tho' there had been in their ordination power given them to sing and say Masse and Mattens would it proove, therefore their ministry to be the ministry of Priests, properly so tearmed, unless they did execute it the same no more then the ministry of Maister Can would be deemed the ministry of a Pastor, though being ordained to that office he should doe nothing but sing Masse and Mattens.

The difference therefore is here to be put, not betweene the ministry, and the execution of it, as Maister Can speaks; but betweene the entrance into it, and the substance of it. The latter whereof is the main matter at present in question between Maister Johnson and Maister Bradshaw, as Maister Can was admonished, had he either wit or will to take notice of it, both at the very first entrance, in answer to the first reason; and againe in answer to the first argument, for the Assumption of the second reason, 92.

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*W. Bradshaw.*

The other Arguments, whereby he prooveth the maine Assumption of the 2. reason, viz. that the ministry of the Church-assemblies of England, is the ministry of Antichrists apostasy follow.

*Fr. Johnson.*

The ministry of the prelacy professing it selfe to be Christs, & yet standing in such an estate, as it doth not obey Iesus Christ in his ordinance of ministry, worship and government of the Church, as their Prophet, Priest and King, is the ministry of Antichrists apostasy.

Such is the present ministry of the Church-assemblies of England.  
Ergo, it is the ministry of Antichrists apostasy.

*W. Bradshaw.*

*W. Bradshaw.*

To the proposition I answer, that not onely *the ministry of the Prelates*, but of a presbytery, or any Church whatsoever, that stands in such an estate, is the ministry of Antichrists apostasy: and not onely *the ministry of the Prelates*, but any other ministry else upon earth, may stand in such an estate, as that it may in divers and sundry particulars, of ignorance or infirmity, disobey Christ in his own ordinances of ministry, worship and government of the Church, & in that respect, and so farre forth be the ministry of Antichrists apostasy; & yet be also the ministry of Iesus Christ.

Hee proves the proposition by 19. places of Scripture; to as much purpose as if by as many testimonys he should proove that it is day light at high noone: Except he meane, that that is the ministry of Antichrists apostasy, which doth not in every particular obey Christ in his own ordinances of ministry. But his 19. proofes have no more force to proove it, then to proove that there is a man in the moone, as any man may see, that hath nothing else to doe, but examine them.

2. I deny the Assumption. The ministry of our Church-assemblies, though it be ordained by the Prelates, and be subject unto them, yet it is not their ministry, but the ministry of Iesus Christ; they preaching his word and administering his Sacraments: and it doth, if it be answerable to the Law, obey Christ in all the maine essentiall parts of his own ordinances of ministry, &c. And in all other points (for ought he can proove to the contrary) as far as the Lord hath revealed the truth unto them which exercise the same.

*Fr.*

Fr. Johnson.

The Assumption is evident by that which hath been sayd in the 1. Reason, & their constitution it selfe shews it: in that they are so far from obeying Christ in his ordinances of ministry, and as that they execute the ministry and government of an other Arch-Bishop, and Lord-Bishop then Christ; of an Arch-Deacon, parson, vicar, &c. as also in their reading prayers out of a booke, & observing other humane inventions, and in their Church government according to Canons, Courts, &c. which were never appointed by Christ.

## VV. Bradshaw.

To omitt, that here againe he begs his first reason to proove his second: if the assumption have no better evidence, the evidence is false, as I have made it evident in the answer to the first reason.

Neither hath he there or elsewhere (in any of those other of their writings which he sends us unto pag. 40.) proved, that our ministers doe not obey Christ, in his ordinances of ministry, worship and government: yea tho' it should be granted that they execute the ministry and government of other Arch-Bishops and Lord-Bishops besides Christ; and tho' they should be Arch-Deacons, parsons, vicars, reading stinted prayers, &c. For all this may be done, yea and they may sinne some way in doing all this, & yet they may obey Christ, in all the maine, essentiall and substantiall points, of his ministry, worship and government.

To this Maister Can thus replieth: *Maister Bradshaw* as one that purposeth to deceive others, concealeth that that should give speciall light to the matter; and meereley to gull his reader hides from him whatsoever should serve for his most true information about the point in dispute; affirming, that ministers may in divers and sundry particulars, disobey Christ in his ordinances of worship and government: *not expressing what those diverse and sundry particulars are:* that which he is perswaded he durst not doe, because they would then soone have joyned issue with him: and when he shall doe, till which time he leaveth him in the midst of his idle discourse (as he termeth it) he telleth him he will return him an answer.

But thus Maister Can, as elsewhere, still forgetts himselfe, and what part Maister Bradshaw holdeth in this dispute with Maister Johnson; it is an answerers part and person that he sustaineth. And it is enough, that he denyeth



Maister Iohnsons proposition. Which unles it be made good; That *in no particulars at all, a ministry may* (not Lawfully, for that Maister Bradshaw saith not, but that it may so fall out that it so doth) *disobey Christ in his own ordinance, &c.* And yet continue still the *ministry of Christ*; Maister Iohnsons proposition falleth to the ground.

And as he forgets Maister Bradshaws part, so his own place, too: he tells us, *he will answer, if we will tell him this and that*; whereas he ought to reply, & proove that that is denied. But this is the manner of sory disputants, when they are at a *Non plus*, to give over their opposition, and bid the answerer, either tell what he meaneth, or take their office upon him, proove that that he saith, when they cannot proove what themselves say.

For as for *joyning of issue* (which Maister Bradshaw forsooth had so much cause to feare) it was joyned long since, between Maister Iohnson as plaintiff & Maister Bradshaw as defendant. Maister Bradshaw as you see here denying the truth of Maister Iohnsons plea, as he hath layd it; and Maister Can his proctor refusing to make it good, and so leaving his clients cause altogether undefended, while with other *idle discourse* (to return him his own teame) he triflcth out the time, and tireth his readers to no purpose.

The like answer may be returned to that which followeth; where he requircth, that *in the next reply, they will shew some good reason, for that which Maister Bradshaw writes, that ministers may execute the ministry and government of other Arch-Bishops, &c.* As if this were Maister Bradshaws reply, and not an answer to Maister Iohnsons arguments; which if he will make good, he must proove the thing here denied; and not putt the other party by some proove to make good his deniall.

Nor doth it thence follow, as he would have it, that all *pleas against the prelatry*, must needs be unjust: since that just complaint may be, both of irreptitious corruptions adbearing to a ministry, and oft injurious usurpation exercised on it, and suite made for the reformation and remoovall of either; and yet the ministry it selfe not necessarily therefore, for the essence and substance of it, denied to be the ministry of Christ, nor obedience, by those that execute such a ministry, denied unto Christ in the maine and essentiall parts of his ministry, worship and government.

For as for that he relates out of some intemperate spirites, that *our booke of Common praier was taken out of the vile Masse booke, full of all blasphemys, lyes and abominations; and our government taken wholly and every part from the Pope*: we are no more tyed to acknowledge what such say, then they, what

Maister

Maister Smith and his followers, viz. that *theire Church in regard of her Constitution is as very an Harlot, as either her Mother England, or her grandmother Rome is, out of whose loines she came: and as her constitution, so her worship, ministry & government false.* In his *Epistle before the Character of the Beast*; that *Antichrist is not utterly revealed or abolished, but in a very high degree is exalted in theire Churches*; in his *preface to the differences of the Churches of the Separation*. And that *theire Eldership is an invention of man, having an Antichristian ministry and government in it.* And that *therefore when the popish presbytery was suppressed, and their ir formed presbytery substituted, one Antichrist was put down and an other sett up in his place, or the beast was suppressed, and his image was advanced,* &c. vide p. 24.

*Fr. Johnson.*

The ministry of Christian which is opposed against, and exalted above the holy things, ministry and ordinances of Christ, is the ministry of Antichrists apostasy. 1. Thef. 2. 3. 4. with 1. Ioh. &c.

Such is the ministry of their Church-assemblys.

Ergo, It is the ministry of Antichrists apostasy.

The Assumption is evident; 1. A man may peaceably receive or administer theire holy things in theire manner, by vertue of their Deaconry or Priesthood, received from theire Prelates.

But if any doe administer or receive the holy things of God by the offices of pastors and teachers entred into and executed according to the testament of Christ, they are reviled and persecuted.

1. Their prelacy, priesthood and deaconry is the very meanes of thrusting away, and keeping out of the Church, the ministry and order which Christ hath appointed, which some of themselves heretofore have acknowledged and written.

*VV. Bradshaw.*

1. The ministry of our Church-assemblys being answerable to the Laws, is not a ministry exalted in any thing above the ministry of Christ, but the very same in nature and quality, tho' in some accidents it may differre: in which

difference, if here be any signe, it is of ignorance or infirmity in the ministers; which may in as high or a higher degree befall unto the best ministers, that ever were since the Apostles times.

2. The holy things, which they administer, are the holy things of Iesus Christ, and not of their own, and by vertue of that Priesthood and Deaconry which they have received, they may not administer any other holy things, but what Christ Iesus requireth. The other things which they administer, are judged by them which administer them, onely things indifferent, and matters of order, wherein if they which use them be deceived, it is but such an error, as worthy martyrs of Iesus Christ, have been subject unto, & not sufficient to make their ministry an Antichristian ministry.

3. The Prelates doe not persecute any true Pastors and Teachers, so much for ministering any of the holy things of Christ, as for refusing to conforme to some speciall ordinances of their own; which they doe not holde to be holy things, but matters of order, and which by reasons they have indeavoured to proove to be so; wherein the practise of Prelates is no more extreame then their own, who censure as farre as they can, in all extremity, all them who doe not in all points conforme and agree to their own orders, ceremonys and Church politie.

4. It can never be proved, that the admittance of this ministry, is a hinderance of a better, but rather it is a meanes to keep out a worse, and a way in time to bring in a better, if a better be to be brought in. For by yeelding to some things that may be bettered, and is so wished and indeavoured, a doare is opened to minister many holy things, which otherwise should be shut. And if it be as Lawfull, for us to conjecture, as for him, their generall Schisme and rent from this ministry, hath been one maine and principall meanes to uphold it as it is.

*Fr. Iohnson.*

The ministry which is such as in the nature and condition thereof it pertaineth not to any body or State either civill or ecclesiasticall, but onely to the body or Kingdome of Antichrists Apostasy, is the ministry of Antichrists Apostasy.

Such is the ministry of their Church-assemblies.

Ergo, It is the ministry of Antichrists apostasy.

The Assumption is cleare, in as much as their Prelacy, Priesthood and Deaconry, is such, that the civill State may be perfect without them, and the Church

of Christ may be compleate without them ; onely the body and Kingdome of the Romish Antichrist , can not be full and furnished in all the offices thereof without them.

*VV. Bradshaw.*

For answere to the Assumption.

1. Concerning the Prelacy (though it be not any ministry of any of our Church-assemblies, and therefore idely urged, in this & all the other arguments) this may be said.

1. That the principall, and most honourable parts thereof are onely usurped by Antichrist, and doe not appertain to him, but to the jurisdiction of the supreme Magistrate and States.

2. That the State of a Christian common-wealth cannot be perfect, without some generall visitors and overseers of Churches.

3. That though a particular Church or congregation may be compleate without them, yet for the necessary union and agreement of the severall Churches in Christian Provinces and Kingdomes, it is fitt and agreeable to reason, & no ways repugnant to Gods word, that under the supreme Magistrate there should be other governors to protect and encourage those ministers and Churches which doe their duty; and to punish those which shall offend. Wherein if either through warrant of humane Laws, or some personall corruption, they shall in some things passe their bounds, they doe no more than any other officers, either civill or Ecclesiasticall, through frailty and infirmity, may doe.

4. That the Kingdome of Antichrist can not be furnished, in all the offices thereof without the authority of civill Magistrates : and therefore this seems to make as much against the calling of civill Magistrates as Bishops.

2. Concerning the ministry of our Priests and Deacons, such as it is, or by Law ought to be, in our Church-assemblies, the Church of Christ can not be compleate without it. Yea it is no Church without it. Neither can the Kingdome of Antichrist stand before it. Neither will he ever proove the contrary.

*Fr. Iohnson.*

The ministry which is such, as the body of Antichrist, the man of sinne can not without it be compleate in all the members and canonick functions thereof, is the ministry of Antichrists Apostasy.

Such is the ministry of the Church-assemblys of England,  
Ergo, It is the ministry of Antichrists Apostasy.

VV. Bradshaw.

This argument is but the taile of the former ; and therefore needs no further answer, it being cut off in the answer to the former, the canons pontificall &c State of the Romish Antichrist doe manifest the contrary, which have and doe persecute with sword and fire such a ministry as is the ministry of our Church assemblys : if it be in all points, to the intent of the Law.

Fr. Iohnson.

The ministry of Deacons, Priests and Prelates, which accounts it selfe to be Christs, and yet indeed is such as the Kings &c rulers of the earth may &c ought to suppress and roote out of their Dominions, is the ministry of Antichrists apostasy.

Such is their ministry. Ergo,  
It is the ministry of Antichrists Apostasy.

The Assumption is proved in the former reason, and in other treatises, and by some of themselves in their suites to the Parliament : and if the Prelates, &c their conforming Clergy denie it, they are by their own Canons excommunicated *ipso facto*.

VV. Bradshaw

This sixth argument is borrowed from the first reason, where it is brought to prove, that *our ministry is not the ministry of pastors and teachers* : as here it is brought againe to prove, that *it is the ministry of Antichrists Apostasy*.

But how doth he prove that the King ought to suppress this ministry ? he refers us for the prooff thereof, especially to the former reason, how doth he prove it there ? thus : *it is the ministry of Antichrists Apostasy, therefore the King ought to suppress it*. Is not this learned stuffe ?

Concerning his other treatises which he so often send us unto, as if they were in every streete and marketplace of the land ; we have not so much idle time to seeke after them : and we presume we shall finde no better stuffe in them, then in this.

If any among us have putt up any such suite to the Parliament, for the abolishing of our ministry in generall, let them answer for themselves. But the Prelates may well laugh at his simplicity and sillinesse of witt, that thinkes to  
fright

fight them with such a bugbear as this, in making them beleieve, that they are by their own Canons excommunicated *ipso facto*; if they deny that the King may and ought to abolish our ministry.

*Fr. Johnson.*

If it be such as shall be abolished by the Lord through the power and light of his gospel, then it is the ministry of Antichrists Apostasy.

The First is true. Ergo

The Latter is true also.

*VV. Brads'aw.*

The same answer will serve for this argument, that was given to the former. For the Assumption is false, the light of the gospel shall more and more confirme, establish and perfect it; and remove all the defects and blemishes in it. his proove is as ridiculous and sophistical, as is the former, for he prooves it by the same question, that here it is brought to proove. For so in effect proceeds his disputation.

*That which shall be abolished is Antichristian.*

*Our ministry shall be abolished.* Ergo

*It is Antichristian.*

But how doth he, for our learning proove, that our ministry shall be abolished? very learnedly and profoundly thus.

*That which is Antichristian shall be abolished.*

*Our ministry is Antichristian.*

*Therefore. It shall be abolished.*

For it is the effect of that idle discourse of 2. or 3. leaves. to wit, pag. 46. 51. tending to proove, that *Antichrist & all his officers shall be abolished.*

In defence of these 3. arguments Maister Can gives not a word good or bad; but leaveth them and their Author, to shift as they may for themselves. Onely he is pleased, after his wonted manner, when he wanteth other matter, to minde his reader, how *Maister Brads'aw againe rejecteth and relinquisheth the principles* (as he terms them) *of some Non-conformists*: As I hope Maister Can will in like manner of some Separatists, unless he mean, to condemne his own Churches constitution, as Antichristian in a high degree.

The

## The third Reason.

Fr. Iohnson.

Whatsoever ministry is such, as none can beare or have any spirituall communion with it, but in so doing he shall worship the image of the beast, & receive his marke in his forehead or hand; that ministry may none beare, or have any spirituall communion withall.

But the present ministry of the Church-assemblies of England is such, as none can have any spirituall communion therewith; but in so doing, he shall worship the beasts image, and receive his marke in his forehead or hand. Ergo,

None may beare or have any spirituall communion therewith.

VV. Bradshaw.

This reason for the effect and substance thereof differeth not from the second. For what is it (by his own interpretation) to worship the beasts image, but to subject himselfe to the ministry and worship of Antichrists apostasy? & how is it possible for him to proove this without running to the former reasons, for their help therein?

For the proove of the assumption, he settis us downe a tedious discourse of some fixe leaves of paper, teaching what is meant by the beast, and his image, and by receiving the marke in the forehead or hand. The summe and effect whereof is this.

That by beast we are to understand the Romane dominion, and Antichrists hierarchy, with all the offices, Laws and auctority appertaining thereunto. That by worshiping the beasts image, may be understood the yeelding of spirituall subjection to that Antichristian Kingdome, in the Laws office & jurisdiction thereof. That by receiving the marke in the forehead or hand, is meant publickely to professe and observe there; not being ashamed of the beasts ways, And this doe all they, who submit to the government of Prelates, Priests, Parsons, Vicars, book-worship, &c.

Not to contend about this interpretation; but to suppose it true; there is nothing in substance here brought to confirm the 3. Reason, but that which is in the 2. Reason. Namely: that therefore we worship the beast, in communicating



licating with our ministry, because it is the ministry of Antichrists apostasy: and therefore it needs no other answer then that which hath been given already.

Only thus much further; That for men so far forth to submit to the government of such Prelates, &c. as our Laws doe require, is not *to yeeld spirituall subjection to the Kingdome of Antichrist*; nor without shame to professe the beasts ways. For they may notwithstanding that, be subject to Christ and his Laws, and to fight against the beast: Yea though it should be granted, that insundry particulars they yeeld to some things, in their use Antichristian, and unlawfull: which the best reformed Churches and ministers sometimes of ignorance or infirmity may doe, and yet remaine the Churches and ministry of Christ.

This also Maister Can passe by, supposing it seemes, Maister Bradshawes verdict true of it, as an idle repetition of reasons, formerly delivered; & for want of better store, to make shew of more variety, new dished, & with some other garnishment now served in againe.

### The fourth Reason.

*Fr. Johnson.*

None may heare or joyn in any spirituall communion with that ministry, which deriveth not their power and function of ministry from Christ, which is the head for the Edification of his Church, which is his body.

Such is the ministry of the Church-assemblys of England.

Therefore none may heare, or joyn in spirituall communion therewith.

*VV. Bradshaw*

This Reason is the same with the first: For it is all one to be derived from Christ; and to be sett by Christ in his Church. The other words which here he addeth, doe not more vary the force of the argument, then a new garment put upon the same witness, would make him a new witness, and indifferent from himselfe.

In the prooffe of the Assumption he daubs sixe pages, bringing therein nothing but his olde brokery: the substance, whereof is as followeth.

1. That *our ministers have not those offices which Christ hath given to his Church, for the worke of his ministry.*

2. That *it is the ministry of Deacons and Priests made by the Prelates.*

3. That *they were left in England by the Pope, and are still in the Kingdome of Antichrist, where they first rose; and therefore it is devilish; and by consequent, the more gifts and truth, the ministers bring with them, the more they uphold the mystery of iniquity, and intice unto their stolne waters, and hid bread.*

4. That *our Church-assemblies are not true visible Churches of Christ, unseparated from the world, not joined together in communion of the Gospell by voluntary profession of the faith and submission to the government of Christ, but standing in bondage unto Antichrist.*

The very rehearall of which Reasons, is answere sufficient, he being not able to proove any of these assertions, but either by the Assumption it selfe, that they are brought to proove, or one by another circularly.

Contrarily I affirm:

1. That there is no ordinary ministeriall office, that Christ hath given to his Church, for the worke of his ministry, but our ministers either have, or by the Laws ought to have the same.

2. That it is a ministry as opposite, for the substance thereof, to the ministry of popish Priests and Deacons, as light is opposite to darknesse.

3. That the Pope left not such Priests and Deacons as ours are; nor hath any such in his Kingdome: but that our Priests and Deacons have been under God and the Prince, the principall persons that have driven the Pope and his Priests and Deacons out of the Realm, that it is devilish, for any to say that they are devilish, except they can proove it by better Reasons. That they that have the best gifts doe not intice any to stolne waters, or hidden bread, or to uphold any mystery of iniquity; Except the Gospell of Jesus Christ, and the true and onely meanes of salvation, be the mystery of iniquity.

4. That our Church-assemblies, being such as by the Laws of the Land they ought to be, are so far forth separated from the world, joynd together in the communion of the Gospell by the voluntary profession of faith, and freed from Antichrist, &c. as is sufficient to make them true visible Churches of Christ; notwithstanding that many things may be wanting to the full and desired

red perfection of them. And I doubt not, but we shall be far more able at any time, by reasons out of Gods word to proove these points; then ever Maister Iohnson will be to proove the contrary. And yet, it were easie to proove any thing by such a juggling methode of Reasoning, as Maister Iohnson hath gotten. For he can proove you the 1. reason by the 2. the 2. by the 1. the 3. by the 1. & 2. the 1. and 2. by the 3. the 4. by the 1. 2. and 3. and every of them by the 4. and all foure by that question, which here they are brought to proove.

To this in defence of Maister Iohnson as justly liable to the forenamed Exception, Maister Can saith as litle almost, as to the former; onely gives a snatch or a snarle rather, at that which Maister Bradshaw saith; *That there is no ordinary ministeriall office, which Christ hath given to his Church, but their ministers either have, or by the Lawes ought to have the same:* and telleth his Reader, *that he hath before (but we know not where) proved that this is not true.* And that *Maister Bradshaw useth a juggling methode of Reasoning: their ministers have such; because by Law they ought to have them:* and that *a man, by the same manner of arguing, may proove, that there be no theeves, traiters, whore mongers, &c. within the Kings dominions; because by the Lawes every one should be true, loyall, chaste; which would be laughed at of all; and yet the former is to the same effect, or else it serveth to no use at all, but to shew that the man had more will to doe mischief, then he had either witt or skill to accomplish the same.*

But this is indeed not a juggling, but a meere cavilling and calumniating methode and manner of replying. For Maister Bradshaw doth not so reason, that *therefore our ministers have them; because by Law they ought to have them*, but that *our ministers either have them*, (as implying, that they doe ordinarily enjoy them and execute them,) or (whether they doe enjoy them & execute them, or no) *by our Lawes they ought to have them.* The very constitution of our Church, as appears by the bookes themselves objected by Mr. Iohnson to the contrary, enjoyning and requiring the same of them.

Nor is the clause here therefore *unusefull*: because it meeteth with such objections as Maister Iohnson elswhere bringeth from our Church-canons & constitutions. These sory and senselesse cavills therefore, beseeeming such as defend an ill cause, and want sound matter to support it, doe evidently shew indeed (as he saith of Maister Bradshaw) that Maister Can hath more malice, than might,

more will, than witt or skill to doe mischeif; and more ability to calumniare, then to maintaine an orderly dispute.

## The fifth Reason.

*Fr. Iohnson.*

None may heare, or have any spirituall communion with those ministers, which minister the holy things of God, and worke upon the consciences of men, by vertue of a false spirituall calling.

Such are the ministers of the Church-assemblies of England. Ergo  
None may heare, or have any spirituall communion with them.

*VV. Bradshaw.*

This argument, which here he brings against our ministry, is the very same with the 2. For by a *false spirituall calling*, he meanes a *calling proceeding from the Apostasy of Antichrist*.

The proposition he proves for brevity sake by five and thirty places of Scripture. And yet whosoever shall be pleased to take the pains to examine them, shall finde that neither severally, nor joyntly they proove the same.

The Assumption, where on the whole weight of the controversie leaneth, he prooveth onely by the first argument, whereby he proved the Assumption of the 2. Reason, viz.

*Because they doe it by vertue of their ministry received of their Prelates, from their spirituall authority, which is usurped and Antichristian.* And this is all this witnesse hath to say; and all the answer it needeth: onely he wandereth into certaine objections and queries, groundid upon some supposed defences of some of our ministers, unto which I will (though I need not) give a brife answer from point to point.

Here Maister Can lets all goe as it will: onely chargeth Maister Bradshaw with *idle scoffing at Maister Iohnson for quotation of many Scriptures*. Where-as he taxeth Maister Iohnson (and it seemeth not unjustly; for Maister Can his Proctor stands mute here in his defence) for alledging a multitude of Scriptures, for that, which *they neither severally, nor jointly proove*. That which is indeed a foule abuse of Scripture, though with them overusuall. And Maister Cans office had been, (if he could at least) to have cleared his client of wrong therein offered to Gods sacred Worde, by proving his proofes pertinent. For as for  
his

his twitting Maister Bradshaw for *not quoting Scripture*, his place required it not; his office being not to proove, but to answer by destination or deniall.

*Fr. Iohnson.*

Some say, they preach, not by vertue of their ministry taken from the Prelates; but by vertue of some other calling and authority.

*VV. Bradshaw.*

I know none, having received ordination from the Prelates, that need denie that they preach partly by vertue of the ministry which they have taken from them: no though they holde the calling of Prelates unlawfull. For what is the ministry which they have taken from them, for the substance thereof; but (after a triall of their gifts) a liberty and leave granted unto them to preach the word of God; and administer the Sacraments, in such congregations as they shall be called unto.

*Fr. Iohnson.*

Why will such seeme to renounce that calling received of the Prelates, and yet blame us for doing the like?

*VV. Bradshaw.*

They may acknowledge a further calling, then that of the Prelates, and yet not therein renounce the calling received from the Prelates, but rather ratify the same. For the Prelates, being learned Divines, and having approoved of their gifts, and by words and letters testimoniall given liberty, to execute the ministry of the Gospell, they doe not thereby thrust them into a ministry, but they leave them to be further called or chosen, either by the people or those Patrones, unto whose fidelity the people have committed this charge.

And therefore this acknowledging of a further calling maketh nothing to the justification of the proud and ignorant scisme of these persons.

1. *In this invective* (for so he is pleased to stile it) Maister Can telleth us,

*here are many grievous errors bound up; but one that for lying sermons thrusts them all. And what is that, thinke we? Surely this; that the Prelates doe not thrust them into a ministry, but leave them to be called by the people, or patrones, &c. This he saith he hath, proved elsewhere to be very false; and it is strange to him, that they should dare to affirm so known and apparent an untruth.*

But this is a sory cavill, since that Maister Bradshawes meaning is manifest; that the ministers are not upon the Prelates ordaining them, necessarily thereby putt into any pastorall charge or ministeriall imployment. Nor doth Maister Can proove any such thing in that place of this his rambling raplodie, that he turneth us over to, for the justification of this his charge.

As for the other *many grievous errors* in this invective of Maister Bradshaw, since Maister Can hath not vouchsafed to tell us what they are, we have nothing to say to them, till he be pleased to detect them: and till then therefore we let him with the rest of his lavish language here, containing no new charge, but descaunting and dilating in his tragical outcries after his usuall guise upon the former, passe for the present.

2. Hee demandeth *some good prooffe for the things, that this bolde man* (remember you must, who speaks it) *here affirmeth. First that the people have committed this charge unto the fidelitie of patrones. 2. If they have, whether the thing be Lawfull or no?*

Now what be the *things* that *this bolde man* here affirmeth? for Maister Can relateth but one; and that one might easily (if need were) be confirmed out of those Authors that have written, either modern or ancient, of the grounds of such right of patronage, arising from the foundation of Parochiall Churches or the endowment of them, confirmed by our Laws, to which the whole body of the realme are parties: not to adde that, which is well enough known; that many of them are no other then *Tenants* in trust for the body of the Parish or congregation, being by their joint act therein infeoffed. But Maister Cans office was to have disprooved it, if he could. For as for his other quere of the *Lawfulness* of the thing; Maister Bradshaw speaks onely *de facto*: nor doth he deliver any one word in way of approbation of it; much lesse *laboureth*, (as Maister Can here chargeth him) *what he can*, (which is utterly untrue) *to maintaine so vile and wicked a thing*, as he tearmeth it.

Nor, on the other side, if any other doe (as he saith) condemne all *Patrones as Latrones*, or any patrones by their abuse of the trust reposed in them, have deservedly been so stiled, is that ought to Maister Bradshaw, who hath nothing here to answer for, but what he himselfe hath here avowed?

But

But what is all this to the strengthening of Maister Johnsons objection, &c his demand, *Why such, as themselves renounce the calling received from the Prelates, blame him and his for the like?* or to the taking away of Maister Bradshaws direct answer thereunto; that *such men doe not wholly renounce it, though they acknowledge a further calling; nor doe blame them so much for renouncing of it, as for their seditious and arrogant schisme, and their unchristian and uncharitable censure of others?*

*Fr. Johnson.*

If they preach by vertue of an other calling, how then stand they ministers of that Church, where no other is allowed? and how impose they themselves upon any of their parish assemblys, seeing the Lawes of the Land allow onely the Prelacy, Priesthood and Deaconry aforesaid?

*VV. Bradshaw.*

Though this should be granted, which he in his ignorant simplicity doth suppose, that some amongst us, having been ordained by the Prelates, did exercise our ministry by vertue of an other calling; and though the Law of the Land allow no other, yet (especially so long as they are permitted to execute their ministry by those in Authoritie, though it be by vertue of an other calling) they are to be reputed ministers of that Church, that hath use of their ministry.

*Fr. Johnson*

How also herein can they avoid, to be both intruders and hypocrites? intruders, in taking upon themselves a publicke office in that Church against the publick Laws and constitutions thereof; hypocrites, because they pretend in shew one thing to the Prince and State, and yet perform an other indeed?

*VV. Bradshaw.*

All these inferences are upon a false supposition, yet if there were any such persons, they could no more therein be said to be intruders and hypocrites, then they of the Separation are. For though the publick Laws should be against any other calling, yet so long as they take an office by a good calling, they cannot be said to intrude themselves. Neither doe any such amongst us (if there be any such) pretend in shew any more, than they doe indeed perform. For so far forth as any differ in judgment from the publick Laws of the State, they are ready to professe it, being called thereunto; and they practise onely that, which they judge



judge Lawfull; being as ready as any of the separation, to suffer rather then practise, approve, or assent unto any thing, which they judge unlawfull and unwarrantable.

*Fr. Johnson.*

But suppose they had some other Lawfull calling; yet they also retaining this unlawfull calling of the Prelates, this were but to halt betweene two opinions, and to set their thresholds by Gods thresholds, and their posts by Gods posts.

*VV. Bradshaw.*

How can such be said to retain the unlawfull calling of the Prelates, which protest against the same, and professe that they preach not by that, but by an other calling? But if there be any such, that exercise their ministry by an other calling, besides that of the Prelates, they therein refuse obedience and conformity to whatsoever in the Prelates calling they judge unlawfull; and so doe not joyn an unlawfull and a Lawfull calling together: but reject the corruptions, retain the good, and supply the defect with an other calling. And this is the worst that can be made of it, but this is not to joine mans thresholds to Gods, &c. but cleane contrarie to separate them as much as may be. And how can they be said to halt between two opinions, when so far one lie, as the truth (in their judgment and opinion) is established by publick Laws, they imbrace it, acknowledging their subjection to the same Laws: and contrarily, where they judge that the Law swerves from the truth, they take an other course. But still he begs this (which is the maine controversy) that our ministers have received an unlawfull calling from the Prelates.

In the next place he labours to proove by reasons, that *howsoever some pretend an other calling, yet it is evident that they execute all the duties of their ministries by vertue of their calling taken from their Prelates.* But what of that? this will stand him in no stead, unlesse it be given him of almes; That *every ministry executed by vertue of a calling taken from the Prelates, is an unlawfull, and an Antichristian ministry.* For proove it he can not: And if we should, except this also be given him: That *our ministerie is executed ONELY by vertue of a calling taken from the Prelates;* and not by any other power or vertue besides, taken either from God or man. But let us see his Reasons.

*Fr. Iohn.*

*Fr. Iohnson.*

1. They can not stand publick ministers, except they receive of the Prelates the Priesthood and Deaconrie aforesaid.

2. They are excommunicated *ipso facto*, if they affirm, that they who are made Bishops, Deacons & Priests, are not Lawfully made, untill they have some other calling.

3. The people have not the liberty of the Churches of Christ, nor power in this their estate to choose and submitt unto the true and Lawfull ministry appointed by Christ.

4. Without and against the peoples consent, they are by the Prelates alone silenced, deprived and degraded from exercising any ministry in those assemblies.

*W. Bradshaw.*

These Reasons doe not prove that they exercise their ministerie ONELY by vertue of a calling received from the Prelates: and therefore whether true or false are nothing to the purpose; and unworthy any further answer.

After this he leecheth an other rode our, and laboureth to proove; that *our ministers ought not to suffer themselves to be silenced, and deposed from their publick ministry, no nor by Lawfull Magistrates*: which is not onely false and seditious, as shall appeare afterwards; but also idle and impertinent to the present controversy: for if it were true, that ministers ought not to doe in this case, as ours doe; yet this doth not argue any corruption in the calling of their ministry, but a weakenesse onely in the persons that execute it; in yeelding further from their own right, then they need to doe. But let us consider the particulars, that he objecteth against our ministers in this respect.

*Fr. Iohnson.*

The Apostles, being true ministers of Christ, would not at the commandment of Lawfull Magistrates, leave to preach: much lesse should true ministers at the appointment of usurping Prelates. Neither did the Apostles make their immediate calling from God, the ground of their refusall; but this, that they ought to obey God rather then man; which is a duty required of all ministers & Christians.

## VV. Bradshaw.

1. Where he distinguisheth between silencing and depriving by *Prelates*, and *Lawfull Magistrates*; it is in our cause, where the Prelates doe it by authority and commission from Lawfull Magistrates, a distinction without a difference.

2. Though the Apostles did not assigne their immediate calling from God, as the ground of their refusal in so many letters and syllables, yet that which they doe assigne, is by implication, and in effect the same with it: for it is as much as if they had said; *God himselfe hath imposed this calling upon us, & not man; and therefore except we should rather obey man, than God, We may not forbear this office, which he hath imposed upon us.* For opposing the obedience of God to the obedience of man, he therein pleades a calling from God, & not from man: otherwise, if they had received a calling from man, there had been incongruity in the answer: considering, that in common sense and reason, they ought so far forth to obey men, forbidding them to exercise a calling, as they exercise the same by vertue of that calling. Else by this reason a minister should not cease to preach, upon the commandment of the Church, that hath chosen him; but should be bound, to give them also the same answer, which the Apostles gave; which were absurd. So that by this grosse conceite of Maister Iohnson, there should be no power in any sort of men whomsoever, to depose a minister from his ministry; but that notwithstanding any commandment of Church or State, the minister is to continue in his ministry.

But for the further answer of this his ignorant conceite, plainly tending to sedition, we are to know: that though the Apostles, Prophets and Evangelists preached publicly where they were not hindered by open violence; and did not, nor might not leave their ministerie upon any humane authoritie & commandment whatsoever, because they did not enter into, or exercise the same upon the will and pleasure of any man whatsoever; yet they never erected and planted publick Churches and ministrys in the face of the Magistrate, whether they would or no, or in despite of them. But such, in respect of the eye of the Magistrate, were as private and invisible as might be.

Neither weere some of the Apostles onely forbidden, so as others should be suffered to preach the same Gospell in their places; but the utter abolishing of Christian religion, was manifestly intended in silencing of them. But our Churches, whereof we are ministers, are no private and secret assemblys, such as hide themselves from the face of a persecuting Magistrate and State, but are publick,

acknowledging their worship and doing their religion, in the face of the Magistrate and State, yea and by his countenance authority and protection: and we are set over those Churches, not onely by a calling of our people; but also by the authoritie of the Magistrate, who hath an armed power to hinder any such publick action; who is willing also to permit and maintaine other true ministers of the Gospell in those places where he forbiddeth some. If therefore after our publick calling to minister to such a known and publick Church, not by the Church onely, but by the Magistrate also, the Magistrate shall have matter against us (whither just or unjust, it skilleth not) and shall in that regard forbid us to minister to our Church: I see not by what warrant in Gods word, we should thinke our selves bound notwithstanding to exercise our ministry still: Except we should thinke such a Law of ministry to lie upon us, that we should judge our selves bound to runne upon the swordes point of the Magistrate, or to oppose sword to sword: It being not the use of the higher powers, in such cases nakedly to forbid, but to set a sword to the breast thereby to force them which shall refuse. And suppose the Magistrate should doe it unjustly, & against the will of the Church, and should therein sinne; yet doth not the Church in that regard cease to be a Church, nor ought she therein to resist the will of the Magistrate: Neither doth she stand bound, in regard of her affection to her minister (how greates and desired soever) to deprive her selfe of the protection of the Magistrate, by leaving her publick standing, to follow her ministry in private and the dark; refusing the benefit of all other publick ministerie, which with the leave and liking of the Magistrate, she may enjoy.

Neither doe I know what warrant any ordinarie minister hath by Gods word in such a case, so to draw any such Church or people to his private ministry, that thereby they should hazzard their outward State and quiet in the commonwealth where they live; when in some competent measure they may publicly, with the grace and favours of the Magistrate, enjoy the ordinary meanes of their Salvation; by an other: and (except he have a calling to minister to some other Church) he is to be content to live as a private member, till it shall please God to reconcile the Magistrate unto him, and to call him againe to his own Church; labouring meane while privately upon particular occasions offered, to strengthen and confirme in the ways of God, those people that are deprived of his publick labours. And I take it, to be the duty of the people, in such a case, if they will approve themselves faithfull Christians, and good subjects, so to submit to the ministry of an other, as that by prayer, and all other good, dutifull and loyall meanes, they may doe their best indeavour to obtaine

him, of whom against their will they have been deprived, and still to effect and love him as their Pastor: now if the people doe thus, then is that minister called to be silent, not onely by the Magistrate, but by them also, though with much grief.

*Fr. Johnson.*

It is the duty of all ministers & Christians, as well as Apostles, to obey God and not man, when man forbiddeth that which God commandeth, or commandeth that which God forbiddeth.

*VV. Bradshaw.*

True, but God no where; that I can finde, commandeth, either a minister to minister publickly in a publick Church maintained by the Magistrate, against the will and in despite of the Magistrate; no more then against the will and in despite of the Church & felie.

*Fr. Johnson.*

Uriah at the commandment of the King made an Altar after the fashion of that of Damascus; but therein sinned, though he offered thereon such burnt offerings as God had appointed, much lesse may the ministerie under the Gospell be framed after any new manner devised by man; least of all after Antichrist; though in that ministry many doctrines of the Gospell be taught, & such Sacraments administred as God hath ordained.

*VV. Brads' aw.*

This Example of Uriah the Priest is altogether impertinent, unto that which goeth before. It being one thing upon the commandment of the Magistrate to forbear the publick exercise of a true ministry: an other thing upon his commandment to frame a new ministry, after a new manner devised by man, or Antichrist.

After this, he runns out of his way again to satisfy an objection that he had propounded & indeavoured (as far as his learning would give him leave) to answer before.

And which doth nothing at all depend upon any thing that goeth before in this argument: wherein he resembles some wanton curre, that take delight to runne round about to catch their own tails: but let us see what it is he saith.

*Fr. Johnson.*

Fr. Johnson.

Here againe concerning such as pleade, that they teach the truth, and manie excellent points of Doctrine; It is to be observed, that none may therefore heare their ministerie under colour of learning the truth; because in yeelding to heare and receive it from Antichrists ministerie, they defile the temple of God, & become the subjects of Antichrist.

VV. Bradshaw.

Where he againe taketh it as a matter, that must, whether we will or no, be granted unto him; that *our ministerie is Antichrists ministerie*; which needs no other answere then before. Yet thus much further,

1. That no ministerie whatsoever, (so far forth as it teacheth the truth of Christ, especially a truth opposite to the Doctrine of Antichrist) is the ministerie of Antichrist. And those which shall submit and subject themselves unto any ministerie whatsoever, onely so far forth as they minister and teach such truth, cannot therein be said to defile the temple of God; or to be subjects of Antichrist, but be obedient to Iesus Christ.

2. Our ministerie, in divers Congregations of the Land at least, teach not onely *many excellent points of Doctrine*: but so much Doctrine, as is sufficient to the Salvation of him that believeth the same. Even all the main fundamental points of Salvation clearly set down in Gods word. Yea, and for ought any can proove to the contrarie, all other lesse necessary points, so far forth as God hath revealed, and convinced their consciences of the truth of them.

3. Those amongst us, who make conscience of hearing our ministerie, doe not heare them under a colour of learning the truth; but onely to this very end and purpose, that they might learn the truth, and therein the true way of serving and worshiping God according to his own will.

Fr. Johnson.

And not to speake of the many errors and falsehoods, which they also teach; it is no new thing that the ministers of Antichrist, should in divers things teach and bring the truth with them: for when Satan can not by falsehood utter his wares, ordinances, ministerie, worship, he will be glad to utter the same by teaching the truth.

M 3.

W. Brad.

## VV. Bradshew.

1. Our Errors, whether for weight, or number, or qualitie, are not such, so great, so many, but they may befall unto true Christians, whether ministers or people. Yea, (as Maister Iohnson well knoweth) many of the martyrs of Iesus Christ have lived and died, in more and greater errors of the same kinde. And therefore well may he passe by this point.

This is but a piece of his simple Rhetorick, carelesly to seeme to passe by that which he can not proove. For how many errors can he name or number, that he is able to iustifie to be taught in the ministerie of our Church-assemblys? What one truth of Religion can he name, that is not, or hath not been (when just occasion hath been offered) taught by some of our ministers? I am not ignorant, that in his treatises against M. A. H. and M. H. I. he mustreth a whole troope of pretended Errors: but suppose them to be so many distinct Errors, how doth he proove they are taught in our ministerie, or that they are required by Law to be taught?

There is indeed a conformity and subscription required to some of them; & a Canon that requires, that the late Canons be read in Churches, some times in the year: as also, that the booke of Articles be read, at the first entrance upon an Ecclesiasticall charge, with a testification of Assent unto it. But is this ministerially to teach the Errors contained in the said bookes? may not a man in the weaknesse of his judgement, and in infirmity at his first entrance into a calling, conforme and subscribe unto some things, not so warrantable and true, & yet not teach them for true? yea may he not for all that, teach doctrine in it self directly contrary to those untruthes? yea and yet satisfy also the minde of the Law, which being humane, and therefore not always perfect, may command that very truth to be taught, which being thorowly followed, will destroy some untruthes; which the same Law all o requires?

Further, it is one thing to reade the Canons to the people, the oby to declare unto them, what is required at their hands by their governors; an other thing, to teach and iustify the errors contained in them: and to testify an assent unto some errors, is not ministerially to instruct the people in those errors.

2. Though it be no new thing that the ministers of Antichrist, should in diuers things bring the truth with them; Yet this is a new thing, and never heard off before, that the ministers of Antichrist should teach the whole truth of Iesus Christ, for the substance thereof: that they should oppose directly and zealously,



zealously, against the maine and fundamentall doctrines of Antichrist; that they should professe him to be Antichrist, and that man of sinne; & to the shedding of their blood should exercise their ministry against Antichrist and his Kingdome, protesting against him and his service. Were it not new and strange, that a man should be counted a true subject unto a Prince then, when he doth openly protest against him; counting him an usurping tyrant, and imploying all the wit, power and strength he hath against him? Such subjects of Antichrist are our ministers, or by the Lawes such they ought to be. Could he be said to be a minister of Christ, that yeelding to some externall rites, and professing some doctrines of Christian faith, doth notwithstanding directly, openly & professedly renounce Christ and his service, and professe himselfe to be an enemy to him, and his Kingdome? if it holde not in the one, is it not both a new and strange thing, that it should holde in the other?

3. Maister Iohnson out of his knowledge must teach us, how Satan can be said by teaching the truth, to utter his own ministry or worship: or how a Satanicall ministry can be uttered, when in and by the ministry, nothing but the truth of Christ is administered. What is the ministerie of Satan, but the ministerie of error? & how can the ministry of error be uttered by teaching the truth? or how can a ministry be said to be uttered by a truth, when it is the ministerie it selfe that uttered the truth? Surely no more then a merchandize can be said to be uttered by selling of wares. And were it not a wonder, if a man should utter his bad merchandize by selling good and sound wares? Satan and Antichrist indeed together with some truths, seeke to utter much falsehood, which otherwise (they know) would not be received. And many of our ministers are content to yeeld to some things, which they judge not so convenient (if it did otherwise seeme good to the State) to the end they may utter the truth. But that like Antichrist and Satan, our ministers should propound this unto themselves, to teach some truths to this end, that they might thereby utter falsehood and lies, false ministeries and worships, is a malicious imputation, and can never be justified.

Here Maister Can having all this while been silent, like hounds at a losse, & having let Maister Iohnsons fond objections, & as frivolous reasons passe, as sufficiently by Maister Bradshaw answered; begins at length again to open and bark after his wonted manner; but, as Currs unmanaged, that run after a wrong game, and by their yelping, endeavour to draw the rest of the pack after them.

1. Maister Bradshaw (saith he) asks what errors we can proove in *their Church, & is so audacious to affirme, that those set downe by Maister Iohnson*

*son are pretended.* And hereupon he reckoneth up no lesse then 70. taking up well neere 2 whole pages, which he saith, *have been published under our own hands, and professed to be poisonfull leaven of Antichrist.* As among the rest, 1. *The Popish names and offices of Arch-Bishops.* 2. *Lord-Bishops.* 3. *Their titles of primacy and Lords grace.* 4. *Their visitations, &c.* 5. *Their dominions, revenues and retinue.* 6. *Their black Chimera, white rochet, and other popish apparel.* 6. *Chancellors.* 8. *Deanes.* 9. *Subdeacons, and so forward, to Parsons, Vicars, Parish Priests, Chaplens, Clerks, Sextines, &c.* For he will be sure to bring in the same persons, more then once, under divers names, rather then misse of his account. Though he saith, *he could to these adde many a store of vile errors more.* It is marvell, when the poore Sextine could not escape him, how the ringing of bells, and making of graves and sweeping the Church, and shutting the doores, came not in among the rest as *vile* (not abuses but) *errors* in his beaderoll, but they are, it may be, among those that he saith *he could*, but doth not *adde.*

Whereas Maister Bradshaw neither demandeth *what errors can be proved to be in our Church* (which he denieth not some to be) but *how many errors he can name or number, to be taught in the ministry of our Church-assemblys.* And all that Maister Can therefore here prates, is but meere smoake, unles he can proove his whole beaderoll of *vile errors*, (as he tearmeth them) *the black chimera, the white rochet, & the Sextines office*, among the rest, to be *taught*, yea and generally taught, in all our Church-assemblys: and againe proove them to be *errors so vile*, that they make the Church-assemblys, where they are taught, to be no Churches of Christ. For without this presumed, no such separation from our Church-assemblys, as they maintaine, and Maister Iohnson undertakes to demonstrate, albeit these were granted all to be *errors*, can be necessarily thence inferred.

As for his calling them *a whole troope of pretended errors*, which Maister Can also taketh exception to, and calleth *unreasonable daubing* he might well so doe for divers causes.

1. Because, it seemeth, Mr. Iohnson had done there, as Mr. Can here, made distinctions without difference, to make his list of them the longer; & set downe as distinct errors, points in substance the same.

2. Because he might deeme some of them at least, such as can not be proved so to be. For what others have said, is nothing to him; nor is he bound to answer to it, or to make good what such have said.

3. Because Mr. Iohnson it is likely relateth them there onely, as Mr. Can doth here; & they might well be tearmed, what ever they were in themselves, in regard of him, *pretended*, untill they be proved by him so to be.

And Lastly, the question is, not so much here what they are, but it being taken for granted, that they are such as they are pretended to be, whither they be generally taught in our Church-assemblies or no.

As litle therefore to the purpose is all that that followeth, that *the errors* above named are by *authority* commanded, and constantly practised (in every Church-assembly, think we, a black Chimer, a white rochet, a Lord-Bishop, dispensation for boyes and doles to have benefices? Yea or reading of homilies, or a dumb ministry?) and upon all occasions defended in publike and private; and there are terrible Canons against those that speakes against our Liturgie, Ceremonies, Church-govemment and ordination. All this nothing touching (though never so true, as part of it is nothing lesse then true) the point in present agitation,

2. To Maister Bradshaws demand of the contrarie, *what one truth of religion is not taught by some of our ministers.* Mr. Can answers,

1. That this is not materiall to the point in controversie; seeing that none of them teach true Doctrine, but in a false and Antichristian calling; taking that for granted still, that remains still to be proved: and yet is that materiall, that Maister Bradshaw here saith to Maister Johnsons charge, and the answer to his objection,

1. That if we will beleerve the Non-conformists, Maister Bradshaw hath small cause to brag thus of our preaching, since that our ministers are for the most part ignorant asses, that either can not, or doe not preach; & a number of those that doe; prophane & heathenish Orators, the grace of whose preaching heth in affected eloquence, fond fables, &c.

For Maister Can, or who ever else he be, that shall passe such opprobrious termes upon the most part of our ministry, (how esteemed of in the reformed Churches of Christ abroade, the testimonies given in the writings of the principall men of note among them for learning and pietie there unto; and their sending over of their young Students to learn a methode of preaching from the ministers in these parts, doth evidently shew) I will say no more; but as the angel sometime to the Prince of detractors and calumniators, in whose traine Maister Can may well claime a prime place, *The Lord rebuke thee, Satan.*

But neither doth Maister Bradshaw here brag of our preaching; wherein yet I suppose we may truly say; that our Churches are not inferior for number of able men, yea and painfull ministers, to any of the Reformed Churches of Christ in foraine parts: Nor, though a number, yea the most part of our mini-

sters were such as is here said; yet either would that any whit contradict ought that Maister Bradshaw here implieth; to wit, that *the generall body of necessarie saving truth, is entirely taught by some or other of our ministers*; or justify the necessary separation that these arrogant Schismatikes undertake to defend, from the ministerie or Church-assemblys of those that are not such.

3. That, *though some of them deliver many sound truths; yet they lay not the axe to the roote of the tree; they seeke not to suppress the evils that raign most amongst them.* And what are those? *devised service, false ministerie, & antichristian government, &c.*

But 1. here is the question pittifullie begged: that taken for good & granted, that all the controversie is about; that *our ministerie is false, and our service devised*; in such sense as they intend: which neither he nor Mr. Johnson have been able hitherto to proove.

2. Admitt the government established with us were such as he saith, (but neither doth attempt here, nor is able to proove) yet neither is that *an evill raigning in our Church-assemblys*; nor would the discussing of such controversys *profite the people much more* (though Maister Can so inform us) *then our loud & long crying out of judgement, judgement onely against* *(wearers, drunckards, usurers, whoremongers, &c.* (as if this were all the subject matter of our preaching in these parts:) & much lesse then the opening and pressing of the maine points of Christian faith and piety: which it is to be feared many of Mr. Cans faction are too raw in; though they can prate and prate at large, more by roate than by reason, of a Churches calling and constitution.

3. To that Maister Bradshaw saith concerning, *not the defence of reading, (as Maister Can falsely relateth him, but) the reading of the booke of Articles & Canons in the Church: that the reading of them is not ministerially to reach the errors (if any be) in the said bookes:* Not approving the same, but disapprooving it rather, as a weakenes in those, that supposing some errors therein contained, yet testify their assent thereunto; distinguishing between *reading them as things required by their governors, and justifying the things contained in them.*

To this I lay Maister Can replieth.

1. That *if that which Maister Bradshaw saith be true, yet the fault is not the les.* Which is nothing at all to the purpose.

2. That *he speaketh falsely herein: for it is enjoyed them as a part of their office, and none may by Law doe it but they.* Which though it were granted to be as Mr. Can affirmeth; yet would it not proove that the reading of it so enjoyed,

ned, were ministerially to teach the things in the said books contained; nor that Maister Bradshaw therefore speaketh untrue therein. Though ministers be enjoined to publish in the congregation his Majestys letters patents, in behalfe of such as have sustained great and grievous pretended losses by casualty of fire or wrack at sea, &c. and none may by autoritie publish the same but they: yet it followeth not therefore, that they doe ministerially teach the relations therein contained.

3. *If they doe not teach them for truths, then it must be for lies and errors.*

But it followeth not, if (as Mr. Bradshaw saith, and so he saith, nor doth Mr. Can disprove him therein) they teach them not at all.

4. *His answer here, he saith, is quite besides the point; & that he seeks merely to copen his Reader. And why to? Forsooth, Mr. Johnson speaks of Articles and Canons, vile and wicked things, (though neither he nor Mr. Johnson shew them to be such,) and to this he replieth, (answereth he should say) may not a man in the weaknes of his judgement and infirmity, at his first entrance into a calling, conform and subscribe to some things not so warrantable & true, &c. Ergo he may conform to the damnable Articles and Canons, reads them to the people. By the same reason of arguing, he may be a Jew, a Turk, a Heathen any thing.*

What a shameles either beast or bedlam is this? for I know not whither a man should tearm him. Where doth Maister Bradshaw say any such thing, or frame any such argument? that which he saith onely is this; that a man may at his first entrance into a calling conform and subscribe to some things not so warrantable and true, either out of weaknes of judgement (supposing them to be warrantable and true, when indeed they are not) or out of infirmity (yeelding there unto contrary to his own judgement concerning them) and yet (in his ministry afterward) not teach them for truths. Now how this agreeth what Mr. Can here chargeth upon him, or how by ought that is here said, liberty is given for any man to be Turk, Jew or Heathen, or any thing let any indifferent person judge.

For as for Mr. Cans raving clamours of vile, wicked, damnable Canons and Articles, and his appeal for such outcries to I know not what others, for distemper, it may be, not wholly unlike himselfe; we are now so enured to them, that we regard them no more, than the neighbouring borderers doe the noise of the roaring downfalls of Nilus.

5. Running back again, as in a wilde goose race, & suspecting, it seemeth, that he had not sufficiently taken away some of Mr. B's. answeres to some of Mr. P's. former reasones, under colour of discovering some of Mr. B's. secretes shewes, he taketh occasion to make an Almond leape backward, & very solemnly relateth.

That whereas Maister Iohnson prooveth our ministry to be unlawful and Antichristian, because neither their offices, calling nor administration is according to Gods word: but all taken from Antichrist; Maister Bradshaw childishly tells us, that true pastors and teachers may want some accessory parts of their offices, . . . which answereth nothing to the point, nor is more to any purpose, then if a convicted traitor would seek to prove his cause to be otherwise: for that he wants some accessory parts of a true subject.

Thus this man of a brazen brow, &c (it is to be feared) of a feared conscience, not childishly, but maliciously, as one desperately bent to forge and vent any thing, though never to untrue, tending to the disgrace of his adversary, especially, if at the very instant it might not be discerned. For he points us to no place, where either Maister Iohnson so argueth, or Maister Bradshaw so answereth. Maister Iohnsons second reason runnes mainly upon this, that *our ministry is the ministry of Antichrists apostasy*. But in all Maister Bradshaws discourse in way of answer thereunto, there is not a title of *our ministers wanting of some accessory parts of their offices*: much lesse any such answer as is here related to any such axiome or position of Maister Iohnsons, as it is here said to be returned unto. Or, if he had an eye to Maister Iohnsons first argument, for the proove of the Assumption of his first reason, (for his arguments too oft interfere) the Assumption whereof he saith is averred by this; that the offices, calling, entrance choise, ministraton and maintainance of our ministers were never ordained by Christ; but are derized from Antichrist and his apostasy: Maister Bradshaw as the booke it self sheweth you, and did then shew him, not in answer to the Assumption, much lesse in answer to this related for the proove of it, which he answereth to other wise at large, but in answer to the proposition (which is this: *The pastors and teachers spoken of Eph. 4. 11. have their offices, callings administration, and maintainance ordained by Christ in his Testament. and of which he distinguisheth*) saith, *it is not true, unless by offices, callings and administration he understand the substantiall or essentiall parts thereof otherwise it is false: for that those very pastors and teachers, there spoken of, may (not want, as Maister Can here relate him, but) have divers accessory parts of their offices, callings, and administration, not ordained by Christ in the new Testament,*

ment. Thus you see how shamelesly he wile in one breath, belyeth Maister Bradshaw affirming him 1. to lay; *They may want*; when he saith, *they may have*, And 2. to return this as an *answere* to that assertion of Maister Iohnson: both which the booke it selfe before him gave him directly the lie in. It is *childish* indeed, to lay this as an imputation upon Maister Bradshaw that he doth not relate in particular, *What accessory parts, such may have*; when it is his own part, if he will reply, to take away his distinction, by proving that no such can be had. But it is not *childish* but *knarish*, thus wickedly and maliciously, out of his own mischeivous brain-pan, to forge and frame such absurd and senselesse answers, and then to father them upon others. In steed therefore of that he addeth; that *it is as if a convicted traitor, would prove his cause to be otherwise, for that he wants some accessory parts of a true Subject*. (a doughty plea indeed, & well worthy such a patrone, as here enters it,) I may much better subjoine, that a convicted Liar, (such as Maister Can both here and elsewhere sheweth himselfe to be) wants not some accessarie parts, but some essentiall, of an honest man.

6. At last, remembering himselfe, and returning out of his late raving fitts, to his right wits again; he begins at length to take notice of what he was indeed to reple to; but having no great minde to be doeing with it, he is willing to part with it againe as soone as he cometh at it.

*Touching the distinction, saith he. betweene reading the Canons to the people, and not teaching the Errors contained in them. I shall leave it as another demand how they can proove that these falsehoods and lies may be read, in the manner that they are, and yet be neither taught nor justified.*

You see how soone the man hath done dispatched all in a trice: and how soundly he replyeth, and in replying refuteth (for so he should doe) what his answerer hath averred; by demanding of him how he can proove that, that he saith. Though indeed he cutteth the Answerers words off by the halves, and leaveth out that clause, that giveth a full answer to his demand, (his broad language sett aside,) to witt, at declaring *what is by their governors required, not as teaching or justifying any errors therein contained.*

*Fr. Iohnson.*

Beza saith, though Antichrist teach the truth (which sometimes he doeth) to the end he may more easily seduce to beleewe his lies, yet we are to stop our eares against him; lest under this pretence we be deceived by him.



*VV. Bradshaw.*

Well, but it is yet to proove, that our ministers are Antichrists, and that they teach the truth to any such wicked intent: the contrarie is manifest; when many of them in regard of the times are content to yeeld to some colourable untruths, that they may thereby purchase liberty unto themselves, to advance the truth of Christ. They yeeld to some things in appearance Antichristian, that they might with more liberty fight against Antichrist.

*Fr. Iohnson.*

Who knoweth not that Antichrist and his ministers are hypocriticall friends to Christ, under the name of Christ fighting against him?

*VV. Bradshaw.*

But who knoweth not that our ministers, if they be such as our Laws require them to be, are sworn Enemyes to Antichrist: and in the name of Christ, and under some of Antichrists own rites, doe fight against him, and resist him unto blood? and who knoweth not, that many of them have died for Christ at the foote of Antichrist.

## The sixth Reason.

*Fr. Iohnson.*

If the present ministerie of the Church of England be a strange ministerie then is it not Lawfull in the worship of God, to heare it, or have any partuall communion therewith.

But such is the ministerie of the Church-assemblys of England.

Therefore it is not Lawfull in the worship of God to heare it, or have any spirituall communion there with.

The Assumption is manifest; for a strange ministerie is that which is not by the Law ordained and given for that worke as themselves heretofore have published; and as is proved in the first Reason.

*VV. Bradshaw.*

This reason differeth not in substance from divers of the former: for what is it to be a strange ministerie, but to be a ministerie that is not set by Christ in his Church?

Church? which is his first reason: but to be a ministry, which deriveth not the power and function from Christ? which is his 4. reason: but to be a ministry that worketh upon mens consciences by vertue of a false spirituall calling? which is his 5. Reason. Might he not with a great facility, out of this methode of reasoning have brought forth 7000. reasons, as these 7? But how doth he proove the Assumption of his reason? by sending us back again, as you may see to the 1. reason. So that all the reason of this reason is borrowed from the first reason; and is answered already in the answer thereof.

But before he passeth to the next reason, he runs out after the wonted fashion, into an idle discourse, nothing at all appertaining to the argument in hand; bringing in some idle observations upon the story of Corah, Dathan and Abiram, & also of Naaman, falsely misapplied unto our Church-assemblies and ministry. For he taking it as granted, or as a thing that could not be denyed him; that *our ministry is Antichristian*, and that *our worship is idolatry*, he makes our ministers and people, even the best of them, worse than Corah, Dathan and Abiram, and them which were of their conspiracy, & our assemblies and worship as bad as the temple of Rimmon, & the idolatry therein performed. And where he brings the example of Naaman, as brought by some of us to justify our joining with our Church-assemblies; I perswade my self he doeth against the knowledge and light of his own conscience belye us: & that there cannot be one of us brought forth, that ever made this plea. We holde it as unlawfull (as themselves) outwardly & but in appearance to joine with idolaters, in their idolatry; & yet wee see not warrant why every particular act, that in a large sense is idolatrous, adjoynd to Gods true worship, we should forbear our presence, as the true worship it selfe: Or that our presence for the true worships sake alone, should in respect of some point of false worship thereunto annexed be, (as he speaketh) *the submitting our bodies to a strange worship*: Especially when we are not particular Actors in it; but onely present, beholding it with griefe, and suffering it in others for the true worships sake, unto which it is adjoynd. If this should be held unlawfull; then can no man present himselfe with a good conscience, at any publick worship of God wheresoever; because (except it should be stinted and prescribed, which Maister Iohnson holds to be a false worship,) he can have no assurance, but that some errors in matter or forme will be committed: yea if he bee a man of understanding and learning, he may presume in a manner, that in the publick worship some error or other, in matter or forme, greater or lesser will be committed, before which he must present himselfe. But what? were the Iewish Synagogues in Christs time free from all parts of false

of false worship? the Scripture witnesseth the contrarie. Did they, when Christ came into their assemblys, forbear them? the Scripture confirms the contrary. Was Christs presence then, (as here he saith our presence is) *a very bowing down unto them?* was he also therein *an unconscionable dissembler?* did he therein *embrace the bosome of strangers, breake his covenant, goe a whooring with the inventions of man?* for such fire as this he spitts at us if not, why should it be such a sin in us, who have not such eyes to pierce into the impietie of mans traditions, as our Saviour had?

1. To this Maister Can replieth, that *if it be unlawfull, as Maister Bradshaw saith, our wardlie, and but in appearance, to joyne with idolaters in their idolatry, then Maister Bradshaw sheweth himselfe an unreasonable man, in perswading them to return to our service; for that it were by our own grounds to joine with idolaters in their idolatry.*

A peremptorie reply, you see, but without prooffe; unles you will take I know not what grounds, of I know not whome, (for none are named, nor so much as once pointed to) for currant payment in a point of such importance.

2. He demandeth *what Scriptures wimes, that there was false worship in the Jewish Synagogues, and of what kinde it was;* And requireth of this prooffe, that *Christ was present where and when the same was practised.*

Which so farforth as it is by Maister Bradshaw affirmed; is no hard matter to proove: for taking *false worship in a large sense*, as he there saith it may be, (in way of answer to maister Johnsons indistinct and indefinite speech of it,) for any error either in matter or manner of performance, it is apparent by our Saviours own refuting of them, that the Scribes and Pharisees, the chiefe & common teachers of those times, were very faulty in either. And it is as apparent, that our Saviour notwithstanding the same, did usually frequent their assemblys: nor is it likely, that for his presence they forbore their usuall manner either of preaching or practise.

And this is all that he affordeth us in defence of maister Johnsons sixth Reason. For of the next, as indeed it well deserved, he hath not a word.

### The seventh Reason.

#### Fr. Johnson.

If the present ministerie of the Church of England be not from heaven, but of men, then it is not Lawfull in the worship of God, to heare, or have any spiritual communion therewith,

Such

Such is the ministry of the Church-assemblys of England.  
Ergo, It is not Lawfull in the worship of God, to have any spirituall communion there with.

The Assumption is evident : because God hath not appointed the ministerie of the Church-assemblys, but man ; as appeares by their booke of ordination: and if they will say the contrarie, let them shew their calling out of the word of God.

*VV. Bradshaw.*

This Reason is the very same with the 4. 5. and 6. and hath no ground or prooffe, but from them : and therefore is answered also in the answer of them. And this may be sufficient to shew that our ministry is from heaven, when so malicious and exercised an adversary, whose whole religion seemes to lie in opposing to our ministry, can say no more against it.

The second sort of Reasons taken, as is pretended,  
forth of our own writers.

The first reason taken from the 12. Arguments.

*Fr. Iohnson.*

All will worship is sinne.

To heare or communicate with the present ministerie of the Church-assemblys of England in Church service, in manner and forme prescribed, is a will worship.

There fore to heare or communicate with that ministrie is sinne.

*VV. Bradshaw.*

This Syllogisme is Sophisticall, consisting plainlie of foure termes, Except, he make his conclusion this ; *therefore to beare or communicate with that ministerie in manner and forme prescribed, is a sin*. For the third argument being *Will worship* ; all the other termes they being no parts there of, must be in the conclusion, if so be the Syllogisme be true, as every Sophomoric boy in the universitie knoweth : and therefore he must either exclude them out of the Assumption, or include them in the conclusion, which he cannot doe ; it being his intent by these arguments to proove it a sin, to communicate therewith, not onely *in manner and forme prescribed*, but any other way. And therefore he Sophistically, or rather in ignorant and wiles simplicity, concludes a generall from a speciall, thus.

*It is will-worship to communicate with our ministry in manner and forme prescribed.*

*Therefore it is a sin to communicate therewith, whether in manner and forme prescribed, or any other way.*

Whereas a childe may know this; that an action done in some manner and forme prescribed may be a will-worship and a sin, which done otherwise may be true worship. A man may therefore (if need be) grant both his premisses & denie his conclusion. Neither will it help him; that the Author of the twelve Arguments concluded against the Ceremonys, in the same forme of words, that he doth here against the ministerie: it being plaine by the scope of his whole disputation, that though he doe not expresse these words *in manner and forme prescribed* in the conclusion; that yet he understandeth them: it being not his purpose to dispute absolutely against all use of them, but against the use of them in that manner and forme that they are prescribed.

But whatloever his conclusion is, the assumption is false, yea though it should be granted, that in our ministerie there is some *will-worship* performed. Yet let us see how he prooves the assumption.

*Fr. Iohnson.*

All parts of divine worship and service imposed onely by the will and pleasure of man upon the communicants in divine service, & that of necessity to be done, is will-worship.

But to heare and communicate with the present ministerie of the Church-assemblies of England, in Church service, in manner and forme prescribed, are such parts of divine worship as is aforesaid. Ergo,

To heare and communicate with the present ministerie of the Church-assemblies of England, in manner and forme prescribed, is a will-worship.

*VV. Bradshaw*

The proposition is taken forth of the twelve arguments; and there fore needs no answere. The Assumption is false; but he prooveth it thus.

*Fr. Iohnson.*

1. Man imposeth this ministry upon man, and God in his word hath not appointed these offices and callings: neither required any to communicate with them in Church service in manner and forme prescribed.

2. The

2. The people stand bound to heare and communicate with them upon pain of suspension, deprivation, &c. and God must have no solemn worship in England, except it be with communion to the same. Ergo,

To heare and communicate with the present ministry, &c. is a part of divine worship imposed as aforesaid.

*IV. Bradshaw.*

The first part of the antecedent is false, &c is not proved by any ground taken from the twelve arguments. For not man onely, but God also, hath imposed this ministry: and hath appointed, for the substance thereof, the offices and callings of the ministers of our Church-assemblies: &c hath required us to communicate with them in Church-service, in that forme &c manner, which the Law in the true meaning thereof, prescribes; and which many at the least doe practise.

Neither doth the consequent follow upon the second part of the antecedent; for though humane Lawe under never so greate punishments, should binde us to never so great corruptions in Gods service; yet so long as we doe not actually communicate in those corruptions, but onely in the true parts of Gods worship, our communicating is never the worse for the said Laws of men, but rather the better. Neither doe we herein stand more bound, then Maister Johnson and his people doe, when they are in their Dominions. So that it makes as much against communicating with their ministry, as ours. Though therefore (as the author of the 12. arguments hath indeavoured to proove,) the ceremonies in controversie should be held to be a will-worship; and therefore a sin to use them in Gods worship; yet it followeth not by the same argument, that it is a sin to communicate with the ministry of our Church-assemblies, no though it should use the said ceremonies; much lesse where and when it useth them not, as in some places, or at some times, it doth not, neither is it by Law required so to doe.

Here Mr. Can forbearing to vindicate his brother Johnsons Logick, which this his whole discourse throughout sheweth him never to have had much acquaintance with, or to justify either of the axiomes denied, in which the proove of his assumption wholly consists, doth after his olde wont,

1. Renew his former cavill concerning the Law mentioned by Maister Bradshaw, *what Law he meanes*; and *what the true intent and meaning of that Law is*; as if who were true ministers, could not be known without it; (which is a silly and senseles inference) For answer whereunto we shall require him

to the place where the question was first mooved, or the cavill rather first made: withall adding, that, if *Maister Bradshaw had a good cause in hand, he would have referred his readers to the Prophets, Christ and his Apostles, & not used such carnall and idle talke.* Belike he would have Maister Bradshaw doe as his brother Maister Iohnson alledge Scripture for matter of fact, to shew what our ministers doe, or are, or what the government they live under requires of them, or intendeth they should be and doe, and so both abuse Scriptures, and make himselfe ridiculous, as his brother Iohnson therein hath done.

2. He telleth us, *he can not beleve Maister Bradshaw in that* (which cometh in on the by, *ex abundante*; for the answer takes away Maister Iohnsons argument without it) *that it is Lawfull to communicate in that worship where the ceremonies are used*; And hereupon breaketh out in his wonted manner, like the sheering of Swine, with much cry and litle wooll; charging *this inconsiderate man* (as he pleaseth to stile him) *with rashnes and folly, that durst without any reason more than boldenesse, justify that that his brethren have by many sound arguments, manifested to be evill and unlawfull*: and accordingly serveth us in a long Messe, not very favourie, out of a nameles author, (no country-man of ours what ever he be; his language bewrayeth him,) who taking for granted, that *kneeling used in communicating of the Lords table is idolatrous*: & that *those that joine in communion with such as so doe, though themselves sit, doe communicate with them, when they are committing the very act of idolatry*, doth thence inferre the unlawfullnesse thereof: and with this Authors discours, and his own descant there upon to raise the bulk of his booke, he filleth 3. whole pages.

But neither is it materiall what Maister Can believeth in this case, nor what his nameles author saith, till he bring better prooffe for what he speaketh; since that we are neither tied to subscribe, either to the believe of the one, or to the sentence of the other.

## The second Reason taken from the twelve Arguments.

*Fr. Iohnson.*

It is a sin against God, for Christians to partake with the ministry of such, as accounting themselves to be servants of Iesus Christ, yet doe in the execution of their ministerie give speciall honour to Antichrist and his officers,

But



But the ministry of the Church of England is such. Ergo,  
It is a sinne for Christians to partake therewith.

VV. Bradshaw.

First I deny the proposition: the true and best ministers of Iesus Christ, that ever were or shall be, since the Apostles, may in their ignorance or weaknesse doe some act in their ministry, that may bring some speciall honour to Antichrist, and yet Christians may Lawfully, and without sinne, partake with such in their ministry. It being not necessary, that whosoever partaketh with a ministerie, should partake also with the accidentall corruptions thereof.]

He tels us, like a bolde and blinde baiard; that *the proposition is manifest and cleare to any, that have an eye of reason, and any light of divinitie shining in it*; And yet it hath not so much as any colour of trueth; but in the eyes of such owles and bats as himselfe is. The proposition in the twelve arguments, unto which he would equall and paralell his, is this: *It is a sin against God, for him that is by way of excellency a servant of Iesus Christ, (without a precise and direct warrant from him, at any time, especially in the solempne worship of God) to give speciall honour to Antichrist and his members*: What must it needes follow from this; that it is a sin to partake any manner of way, with such a ones ministry, as shall in any measure commit such a sin? must the joyning with them in any other parts of their ministry, needs be a communicating with them in this sin? he bids us see for this 2. Cor. 6. 14, 17. Rev. 18. 4. But what is this to the 12. arguments, from whence he saith this reason is taken? and to what end should we see those places? except he had first made us to see, that our ministers in their ministry are infidels and Belials; that their ministry for the substance thereof is *unrighteousnes and darknesse*; that the God we serve in our ministry is an *idole*; that our assemblys are *Babylon*: and all this because some thing happily is done by our ministers, which (and yet contrary to their intent) is some honour to Antichrist. For except all this be granted unto him, these texts are of no force to confirme the proposition.

The Assumption is as false as the proposition. Neither doth it follow from the assumption of that argument of the 12. from which he would ground it. For though it should be granted; that to use the ceremonies in controversy in manner and forme prescribed, were to give speciall honour to Antichrist, and his officers; yet it doth not follow, that the ministers of our Church-assemblys are such, that in the execution of their ministry give speciall honour to

*Antichrist, and his officers.* For some of our ministers, from whome he separateth, doe not in the execution of their ministry use the said Ceremonys at any time: neither doe any of our ministers at all times in the execution thereof, use them, neither are required so to doe.

The Assumption notwithstanding he proceedeth to proove thus.

*Fr. Iohnson.*

Such a conformity to Antichrist and his officers, as is not onely besides the word of God, but in a speciall manner derogatory to all Reformed Churches, that have departed from the Synagogue of Rome, is a speciall honour to Antichrist and his officers.

But the execution of the ministry of the Church of England is such. Ergo,

The execution of that ministry in manner aforesaid, is to give speciall honour to Antichrist and his officers.

*VV. Bradshaw.*

The proposition is word for word in a manner taken out of the 12. arguments, and therefore for this controversy not to be stood upon, whether it be true or false.

The assumption is false, and hath no ground at all from the 12. arguments. For though it should be granted; that *to use the Ceremonys in controversy in divine worship, is such a conformity to Antichrist and his members*, as is specified in the proposition: yet no man, except he have some crack in his braine, can from thence inferre, that *the execution of our ministry, is such a conformity*; especially then when in the execution thereof they doe not use the said Ceremonys; whiche none doe at all times, and some doe never.

He proceeds to proove the assumption not by any ground taken from the 12. Arguments, but by some of the fragments of his own former reasonlesse Reasons: and therefore the maine issue of the argument, lying not upon any thing in the said arguments; this second reason of his can not be said to be taken from the 12. Arguments. And therefore they are no wise guilty of his schisme, nor doe any ways here in this place patronize the same.

The

The third Reason taken out of the twelve Arguments,  
the London ministers Exceptions, and the  
Abridgment, &c.

*Pr. Johnson.*

If such be the State of the ministry of the Church-assemblys of England, as they are bound in their ministrations unto such things, as the using of them in Church service, in manner and forme prescribed, is a will-worship; a giving of speciall honour to Antichrist and his members, a performing of honours more than civill, even religious, onely to a humane power; a warranting of the like use of Jewish, Turkish, Paganish or Popish observations, a doing of Schismaticall actions; an having of Spirituall communion with Papists, in the mysterys of their idolatry and superstition; a mingling of prophane things with divine, an using of unlawfull things in divine worship; an administering of Sacraments that are not of divine institution; a solemne acknowledging of speciall homage to the spirituall usurped authority of Lord-Bishops; an using of humane Traditions in Gods worship as necessary to salvation; an apparent meanes of damning of many Soules; an observing of a Liturgy, which in the whole matter & forme thereof is too like unto the Masse-booke, &c. then it is not Lawfull to communicate with the ministers in their ministry.

But such is the estate of the ministry of the Church-assemblys of England.

Therefore it is not Lawfull to communicate with them therein.

*VV. Bradshaw.*

Maister Johnson thinks surely, that in this argument he hath out of our owne writings for ever disgraced our ministry, but whether here or in the arguments following he deale faithfully with our writers, I know not, his bad dealing in this kinde, we have discovered in part before, and doth most evidently appeare in one particular following, wherein he most shamefully and loudly as a man void of all common honesty and grace, maketh the ministers of Lyncolne to affirme, that the Prelates are revealed to be great Antichrists, and their ministry and constitution to be great troublers of the Church in this day, and that it can not but be very sinfull and hurtfull to remain or communicate with them. The Devill himselfe would have beene ashamed in this open manner to have tolde such

such a lie : and therefore he is to be trusted no further then he is seene, and here in his loudnesse is the more to be suspected, that where he rehearseth manie harsh, bitter and unfavoury speeches against our ministry and worship, as written by some of our selyes, that retaine communion with the ministry and worship of our Church-assemblies; he doth not quote the particular places, but onely referrs us to the Autors in generall, as though we had nothing else to doe, but to reade over whole bookes to finde out his allegations; or that we must take them upon his word to be faithfully reported: but let us suppose, that our men have so written; yet there is no consequence in the proposition. For what if our ministers were bound to say Masse, to sing Mattens, to worship the Virgin Mary, to acknowledge the Popes Supremacy, &c. yet it might be Lawfull to communicate with our ministers in their ministry; except that in the execution of their ministry they submitted unto that which they were bound unto: it being one thing to be bound, and an other thing to fulfill the bond. He might contrarily with as much wit and understanding have reasoned thus: *If this be the estate of the ministerie of the Church-assemblies of Rome, that they are bound in their administration to the renouncing of Antichrist, and all his idolatry, offices & will-worship, to conforme onely in their ministry to the Gospell of Iesus Christ, and to such ordinances, as are agreeable to the same; then it is Lawfull to communicate with them in their ministry and worship.* Maister Iohnson would quickly discern the inconsequence of this proposition. And why? because in the execution of their ministry, they fulfill not this bond: and yet he cannot deny, but that they are by a stronger bond, even a divine bond, bound unto this, than our ministers to the contrary.

The consequent he saith is prooved by the ministers of Lincolne-shire, abridgement, pag. 17. but to passe by his depraving of them before touched, no such matter can be concluded from the words which he here citeth; yea though he had dealt faithfully in the citation of them. For though it should be granted, that *some act of spirituall fornication should be done in our ministry; that we are to separate from idolaters & Antichristians, and to be as unlike them as may be, in their religious observations; though God doe beare a detestation to idolatry, & all the inticements thereof, as unto spirituall whoredome: though we ought to be ashamed of the monuments of idolatry, and cast them away with detestation; though we should be in some danger by them to be corrupted in religion, by conferring unto idolaters in their ministry and worship; though keeping communion* with

with such ministers should be a speciall meanes to harden them in their sins; though the Prelates were revealed to be great Antichrists; though the godly learned have constantly taught, that Christians are bound to forsake and cast off the ministrations; ceremonies and religious customes of Paganes, Iews, Antichristian idolaters and hereticks, and carefully to shun all conformity with them therein; yet it doth not there upon follow, that if the ministers of our Church-assemblies be bound as aforesaid, that then it is not Lawfull to communicate with them in their ministerie.

Maister Iohnson therefore must be put to this pains, to proove his consequent.

For further proove of the former consequent, he brings six reasons more out of his own olde and dusty horne of store, which proove the consequent just *a baculo ad angulum*: to which it shall be needles to give answer, they being proofes cleane besides the purpose of these reasons; which is to justify their schisme by grounds taken from our own writings.

The consequent then of the proposition being evidently false, the assumptiō, though it should have never so much ground from our own writings, will stand him in no steede.

#### The fourth Reason taken out of the Admonitions to the Parliament.

*Fr. Iohnson.*

If the offices of Arch-Bishops, Arch-Deacons, Lord-Bishops, Suffraganes, Parsons, Vicars, &c. be Antichristian and contrary to the Scriptures, then the people of God may not communicate with them in their ministry.

But the first is true.

Ergo the latter also.

*VV. Bradshaw.*

The consequent is false, and he goeth not about to proove it, by any thing taken out of our own writings, but by a stale proove that hath been answered before: and therefore it requires no answer. Onely thus much of free bounty: That the offices of Arch-Bishops, &c. quatenus tales, are not of the essence

of the ministry of our Church-assemblys, but meere accidents.

The assumption therefore will stand him in no steede, whether it be true or false; & therefore I leave it to their maintainance, from whome he saith he borroweth it.

### The fifth Reason taken out of the offer of conference.

*Fr. Iohnson.*

If the propositions propounded to be maintained, in the Offer of conference be true, then is it not Lawfull to heare or have any spirituall communion with the present ministry of the Church-assemblys of England,

But those propositions are true. Ergo,

It is not Lawfull to have any spirituall communion with the same.

*VV. Bradshaw.*

The consequence is false, and doth not follow from the said propositions.

1. Though it should be granted, that *all matters meereley ecclesiasticall, Lawfully imposed upon any Church, are such, as may be concluded necessarily from the written word of God:* yet in a true constituted Church, some matters meereley ecclesiasticall may be imposed through humane frailty, that cannot be so concluded.

2. Though *all humane ordinances used onely or specially in Gods worship, whereunto they are not necessary of themselves, were simply unlawfull;* yet is not every such humane ordinance of that nature, that it maketh the Church and ministry where it is used, to be a false Church and ministry much lesse those Churches and ministry wherein it is not used, but enjoyed onely.

3. Though it were generally granted of all, that *every true visible Church of Christ is such a spirituall body politick as is specially instituted by Christ, or his Apostles, in the new testament:* yet it will not thence follow, that those Churches and ministers are not to be communicated withall, that have any thing in or appertaining to the constitution thereof not instituted by Christ; or that such Churches are not true visible Churches.

4. Though *every true visible Church of Christ, or ordinary assembly of the faithfull, hath by Christs ordinance, power in it selfe immediately under Christ, to elect and ordain, deprive and depose their mini-*

*ministers, and to execute all other Ecclesiasticall censures:* yet will it not follow from thence, that all they are false Churches, & not to be communicated withall, that doe not, or by the Laws of man are not suffered to use that power; neither is it sure the meaning of them who offer the conference, to maintain that they are no true visible Churches of Christ, that cannot use that power, but are therein subject to others: for one may by Christs ordinance have a power to doe that, which yet, in regard of man, he hath no power to doe.

5. Though *the Pastor of a particular congregation should be yielded to be the highest ordinary Ecclesiasticall officer in any true constituted visible Church of Christ;* yet can it not thence be concluded, that those Pastors are false Pastors, who are outwardly by mans Laws subjected to a superior ecclesiasticall officer. The father ordinarily is the highest officer in the family; yet if the Magistrate subject the father in some matters appertaining to the family to another, though therein, it may be, he may doe the father some wrong; yet doth not the father thereby become a false father, or the family a false family. Admit then that this prerogative is due to Pastors, to have no spirituall officers superior unto them; yet is it not so essentiall unto them, that without the actuall use and possession of it, he cannot be a true Pastor. And yet take a true visible Church in that sense, which the officers of the conference doe, viz. for a particular ordinary assembly or congregation, and then in our own Churches, the Pastor is the highest; there being no ecclesiasticall officer in any such Churches above him.

6. Grant this, that *it is the office of every true Pastor, to teach and govern spiritually one congregation immediately under Christ:* can it from hence be concluded, that they are no true Pastors, which governe more congregations then one; or which are subject, in some outward things, to some others besides Christ?

7. Admit, that *the offices of Provinciaall and Diocessan Bishops were contrary to the Word of God:* must it needs there upon follow, that those ministers and Churches, which are under them by the Laws of man, are false? such especially who obey them onely in things which they judge honest and Lawfull, & who under this subjection doe no more, than they would doe, if they were not subject at all, unto Bishops?

A man must therefore bring a better head and witt with him then Maister Johnsons, that by *the propositions of the offer of conference* (how harsh soever they may seeme to be) can conclude it unlawfull to joine and communicate with our Church-assemblys.



For the prooffe of his consequent, he brings nothing out of our own writings but onely to give his Reader thereby a vomit, some of his own Cole-wortes, not twise, but twise twenty times sodden, to which we give him leave to looke an answer from some as idle-headed as himselfe.

Maister Can having lien still a long time, as one fast a sleeps, nor regarding either his brothers Iohnsons credite, very shrewdly appeached, or his fory Reasons so shattered, that it would require a very skilfull Surgian indeed, either throughly to salve the one, or make any limme almost of the other stand upright; yea dispaireing, it may seeme, of any good cure likely to be done upon either; yet now beginneth againe to roule up himselfe, and set up his brittle, as if he meant to doe something. And

1. To Maister Bradshaw answers to the severall propositions he subjoyneth some one or other, such as they are, frivolous and impertinent exceptions.

To the first, *That though it should be granted, that in a true constituted Church, some matters meereley Ecclesiasticall may be imposed through humane frailty: yet this helpeth their cause nothing at all, in regard that a false worship an Antiechristian hierarchy, an unlawfull ministry therefrom, is imposed upon, and by the people slavishly submitted unto.*

But 1, how is all this proved; unles Maister Cans word shamefully ever and anon begging the main points in controversy, goe for good?

2. How doth this any way confirme Maister Iohnsons consequence, which is this, or else none, from this first proposition; *All matters meereley Ecclesiasticall Lawfully imposed upon any Church, are such as may be concluded from the written word of God. Ergo, it is not Lawfull to have any spirituall communion with the present ministry of the Church-assemblies of England.*

For neither is Maister Cans rablement any part of this Antecedent, nor doth the proposition, though granted, inferre; that wheresoever ought swarving from that rule is imposed, there ensueth presently a nullity of a true Church.

To the 2. *That though every humane ordinance be not of that nature, as to make the Church and ministry false, where it is used: yet some are, and such are in their parish assemblies, as by their owne principles (saith he) we have shewed.*

But what is this again, (to passe by his naked assertion of our parish-assembly)

rich-assemblies, and his concealed principles of I know not whome, of as much weight with us, as his own word) what is this, I say, to proove Mr. P. consequence? *All such humane ordinances are unlawfull. Ergo the Churches where any such are used, are no Churches, or the Churches where they are only enjoyed, and not used.*

To the 2. *Though it were generally granted of all, that those Churches and ministrys are to be communicated with, that have some thing in, or appertaining to the constitution thereof, not instituted by Christ, yet it will not thence follow that we may wish such, as in their constitution were wholly false, but such are theirs.*

You see still Maister Cans word must goe for an Oracle: which if it may doe, all the controversy will be soone at an end.

To the 4. *Grant this, that all are not false Churches, which doe not, or by the Law of man are not suffered to use their power.*

If you grant it, then your brother Johnsons consequence is unsound. Yea but saith Maister Can, *your congregations doe altogether this power; & stand under that which was taken every part from the Devill & Antichrist, if some of yours speake true themselves.*

Yea, but good Maister Can, if any so say, what ever they be, be pleased to tell them, that we believe neither you nor them, nor are bound so to doe; till better proove be brought then either your brother Johnson or you here bring.

To the 5. *admit, that those may be true pastors, who are outwardly by mans Laws subje<sup>t</sup>ed to superiour ecclesiasticall officers.* Though for this, in the margin he saith, *he shall expect to see some proove;* whereas he ought rather, if the assertion be unsound, to have disprooved it. And yet is it not true of al pastors of any Separatists living in this land? as I presume there be, are, or have been such.

But if it be admitted, Maister Johnsons consequence is rejected as inconsequent; who from this would inferre, that *our Churches are no true Churches*, because *the pastor ought to be the highest officer in the Church*: the vanity of which inference Maister Bradshaw by strong reasons, (though this shameles beast say, *he never useth any one reason to confirme any one thing that he saith*) hath evidently discovered; but he deigneth not to take notice of it. Yea, but yet, saith he, *it can not hence be concluded, that their ministers are true; seeing neither their officers, callings, administrations, &c. are agreeable to the word of God.* Yet it can *not hence, &c.* Whence meaneth the man, think we? *because a true pastor may*

yet by mans Laws be outwardly subjected to some superior ecclesiasticall officer? who goeth about, or is so void of sense as to conclude in this manner: *A true Pastor is the principall officer in his parish,* (for that is the proposition that Maister Iohnson here propoundeth.) *Ergo, The ministers of the Parish-Churches in England are true ministers?* Or on this wise. *True Pastors may yet outwardly be subjected by mans Laws to a superior Ecclesiasticall power.* *Ergo, The ministers of the Church-assemblys in England are true ministers?* But these are frames of Maister Cans own contriving; who wanting better worke, it seemeth, or having nothing to doe, rather then he will be idle, & yet he were better be idle and doe nothing, then be so idely employd, busieth himselfe about knitting of knotts, (but very loose ones, you see) that he may shew his skill at fast and loose in unknitting of them againe.

To the 7. (for the sixt happily escaped his hand) that *if the offices of provinciall and diocesan Bishops be contrary to the Scripture, then necessarily that ministry, which is derived from it,* (what it? from the Scripture, think we? for there is nothing else to referre this *it* to. But belike he forgot himselfe, as he oft doth, and would say, *them*;) *must needs be so also, and that the Papists from the writings of the conformist have drawn this conclusion.* And I hope then it must needs be Authentick,

But this is one of Maister Iohnsons Colewortes Maister Bradshaw speaks of, oft seised in before, and hath been sufficiently p'scussed in his proper place, in answer to the second Reason of the first sort.

### The sixt Reason taken out of divers treatises.

*Fr. Iohnson.*

If these Assertions be true, that that *Church-calling for which the Scripture gives no expresse warrant, is meereh usurped, and utterly unlawfull*; that *as it is not Lawfull to bring in any strange doctrine, so it is not Lawfull to teach the true doctrine under the name of any other function then is instituted by God, &c.*

But the aforesaid Assertions are true. Therefore  
It is unlawfull to have communion with that ministry.

*VV. Brad-*

## VV. Bradshaw.

This argument, being a collection out of our writers, doth not differ from the former, as himselfe granteth: and therefore needes no further answer.

The consequent is false, and he prooves it not by any of our own writers, as he ought to doe: but still brings us proofes of his owne musty ambry.

The Assumption therefore, borrowed out of our own writers, will doe him no pleasure.

The seventh Reason taken out of the tenth of  
the 12. Arguments.

## Fr. Iohnson.

It is a sin against Christ, the sole head of the Church, to have spirituall communion with those ministers, which in their ministrations of divine things doe either by word or deed solemnly professe and yeeld a spirituall homage to an usurped spirituall authority in the Church.

But so doe the ministers of the Church-assemblies of England.

Ergo, It is a sinne to have communion with the same.

## VV. Bradshaw.

The proposition is false, and hath no ground from that proposition in the 12. Arguments, unto which he would match; and forth of which he would draw it. The proposition there is this:

*It is a sin against Christ the sole head of the Church, for any one of his ministers, especially in the administration of divine things, either by words or signes, solemnly to professe and acknowledge, a spirituall homage, to an usurped spirituall authority in the Church.* Can he conclude his proposition from this? doth it hence follow, that because our ministers in their ministry, if they conforme, doe in some measure, in infirmity or ignorance, commit some such sin; that therefore it is a sin to communicate with them in other divine things, wherein they doe not commit the same sin?

Hee tells us, that *the proposition may not be gainsayd*, and why doth he tell us so? because the Author of the twelve Arguments saith; *his proposition may not be denied*. As though there were just the same Reason for the one as there

there is for the other. But why may not the proposition? *Because all spirituall power usurped over the Churches of God, is an Antichristian authority; and to communicate with those ministers, which professe spirituall homage to Antichrist; which must needs be a sin against Christ, the head of the Church.* A deepe and learned reason! It can be no sin against Christ to communicate with them, which in some action professe spirituall homage to Antichrist; except in their communion they also professe the same homage, which like an ignorant disputant, he maketh no mention of. As though to joine with one that doth evill, in that which is good, is allways to joine with him in the evill; as though to joine with a glutton in eating necessary food, were to joine with him in his gluttony, or to joyn with a blasphemmer in the act of his blaspheming in rescuing an innocent out of the hands of robbers, were to communicate with him in his blasphemy. But herein he propounds onely to play the Ape, imitating the Author of the 12. arguments, who saith, *his proposition may not be gainsaid; because all spirituall power usurped over the Churches of God, is an Antichristian authority; and to professe spirituall homage there unto, is to professe spirituall homage unto Antichrist, which must needs be a sin.* But what? is there no more reason in that reason, then in his? if this be a good argument to proove that proposition for which it is brought; must his argument needs be as good to proove his proposition? what, because it is a sin to professe speciall homage unto Antichrist, must it needs be a sin also to communicate with them, who doe professe some homage unto Antichrist? what? to communicate with them in other matters?

The Assumption is false as the proposition; and hath no ground from the 12. Arguments. For though it were granted; that to use the controverted Ceremonys in manner and forme prescribed, were even in the solemae worship of Christ by solemne signes to acknowledge a Spirituall homage to a spirituall usurped Authority of Arch-Bishops and Bishops; yet doth it not therefrom follow, that our ministers in the administration of divine things, doe the same. For none of our ministers doe *always* in the administration of divine things professe any such homage; and some doe never professe it; and those who professe it, when they doe professe it, propound and intend no such matter.

He prooves the Assumption thus.

*They preach the word, and administer the Sacraments by vertue of their calling received from the Arch-Bishops & Bishops, &c.*

The vanity whereof hath bene sufficiently shewed already; hee therein begging

begging one of the stale reasons, and not borrowing any thing from the 12. arguments.

That which followeth, whereby he would proove, that *the authority of L. Arch-Bishops and Bishops is usurped*; which he makes the second part of his assumption; is altogether idle, and to no purpose, and done onely of malice to the Author of the 12. Arguments. For otherwise had he herein intended the convincing of the said Author, and of them which are of his minde, (which is the onely use of his latter sort of Reasons, and which can serve for no other use, it had been sufficient to have produced his assertion without his proofes. For that had been enough to declare the Authors conceit.

He concludes, crowing as if he were some Cock of the game, that had picked out the eyes, and broken the neck, of all that have been set against him. *And thus, saith he, the cause is yeilded by themselves.* And is it not (think we) finely yeilded? is it not a field stoutly wonne? is it any marveile, that hee makes such outcries against the whole Christian world, that will not follow such a leader?

But I leave him to his vain conceits of his own cause; trusting that any sober and judicious Christian will be able to discern therein his fond and ignorant vanity. And whereas in the Answer of his Reasons, I have omitted to answer to many particular passages; All things considered, I shall not need to aske him pardon: I should rather have cause to expect thanks, if I had to deale with a reasonable and good natured adversary.

Here Maister Can weary of his worke, and willing to end his reply, but not weary of his wicked wont of leud and palpable lying, having repeated some of Mr. Bradshaws concluding words, and returning him them again; to display and traduce Mr. Bradshaws manner of answering, canteth on this wise.

*The proposition, saith he, (Maister Bradshaw he meaneth) is false; the assumption is false: But for proove, a man may finde as soone a needle in a bottle of bay, as any for the things he boldly denies.*

But to this froath and falsehood, I answer,

1. Suppose all were true that Maister Can here saith; though it may be, he scarce knoweth what he saith, when he requireth Maister Bradshaw to *proove the things that he denies*. For is any man bound to *proove the things that himselfe denies*? or is there any, I say not reason for it, but sense in it, to require any man so to doe? Mr. Bradshaw might as well require Maister Can to proove our Churches to be true Churches, and our ministers true ministers; for those be the things, to use his own words, that *he boldly denies*.

2.

But

But we will suppose his meaning to be, if he knew at least what he meant; that Maister Bradshaw hath brought *no prooffe*, that is rendered no reason of *his deniall*. It was not needfull he should. It is sufficient for the answerer; as for the defendant, to deny, and require prooffe of the aduerse party, the accuser or plaintiffe, whose part it is to make what he saith good. Let us make our case Maister Cans a while. Suppose one writing a Libell against Maister Can should thus argue in it Syllogistically.

*No bastard ought to be a minister of the Gospell.*

*But Maister Can is a bastard. Was not begotten in Lawfull marriage, but his mother had him by an other man then her husband.*

*Ergo, Maister Can ought not to be a minister of the Gospell.*

Or Enthymematically thus:

*Maister Can had bastards by diuers women, when he was sometime in England, hath inticed women to folly, that haue repaired to him for conference in private. hath caried these things so closely, that they could not hitherto be discovered; hath related to some, what others haue spoken in great secrecy.*

*And is therefore a Negromancer, and workes by the Deuill.*

Put case now Maister Can were to answer hereunto; would he not speake as he saith Maister Bradshaw speakes, if he were at least to answer Logically, according to the rules, and in terms of Art, (which yet seldome he doth:) *The proposition is false; the assumption is false, the antecedent is false: the consequence is false; all is false, every jot of it.* Or could any man justly blame Maister Can for so doeing? telling him, that *he denyeth things boldly, but bringeth no prooffe for the things he denied?* or would Maister Can himselfe, thinke we, acknowledge any equity in it; for his aduersary to require of him, to disprooue the things charged upon him, to prooue all that is said by him to be false? and yet just such is Maister Cans dealing with us. He saith, *the Church of England our mother, is not true Spouse of Christ, but an harlot; our ministers are idolaters, that is; spirituall adulterers: our people all bastards, begotten out of Lawfull wedlock: our government Antichristian: our discipline deuillish: our worship flat idolatry;* with many other the like outcries against us. And when we deny these things, he either biddeth us prooue the contrarie; or telleth us onely at the best, that some say so.

2. I answer, That though this were sufficient for Maister Bradshaw to answer by bare deniall of those things, that Maister Iohnson objecteth, and  
Maister



Maister Cans part were, if he will reply, to take away such his answer, by confirming and making good Maister Johnsons assertions; yet in answer to this very argument now in hand, as also very frequently elsewhere, he rendreth reason of his deniall, both of proposition and assumption: which being a trueth so evident and obvious to every ones eye, that doth but reade over Maister Bradshaws answer here; had Maister Can had either any shame in his forehead, or wit in his head-piece, he would never have adventured in so shamefull, or shameles rather, a manner, to vent so evident an untrueth, against his owne eyesight and the open view of all men, and thereby to craze & crack, yea to wrack, not his conscience onely, but his credite too.

But this is not either the first ly Maister Can hath here tolde, nor the first time that he tolde this lye. For we have had it more than once before: and as they say of some addicted to that vice, that they tell some lyes sometimes so often to others, that at length they come to believe them themselves; so it may be it is befalln Maister Can in this case, that he hath tolde his Reader this untrue tale so oft, that his own eyes now can hardly perswade him, though it be never so evidently false, not to yeeld credit thereunto. Or it may be it is with Maister Can, as some say of the Estrich, that when she hath hidden her head in a bush, she thincketh no body can see her. He is one peradventure of those, of whome the Greeke historian saith, that when they winke themselves, they thinke others see not them. Sure either he hoped, that his Readers wanting Maister Bradshaws booke, being not every where to be had, to see his words, would beleve him upon his word; or else, that his confident and constant avowing of it, would beare men down, and make them not believe their owne eyes; and his wilfull wincking cause them not to see what they saw. I say no more for the present, but God amend him, and give him grace to see his sin.

Howbeit, that we may see, that the man hath yet some metall left in him, as well for matter of replying as lying; (though for this latter he is much better of the twain) he maketh way hereunto, by telling us, *that moreover the points in controversy, which are of greatest weight and moment, he either puts quite off by a fine trick, they need no answer, (but of this Maister Can gives no instance, & it may well goe with the rest to make his fardell of fittons the fuller) or else answers to them besides the matter.*

Now for an instance of this latter, as having forgot to discover it when time was, and yet saying now the very same in effect he said then, save that he leaves out *the Diuell & a Trichrist*, here, (the usuall flowers of his raving rhetoricke,) and it was but the very next page before that he said it; but mildoubting belike

his Readers short memory, and loath that, what but even now he sayd, and would now say over again, should be lost, he fetcheth us a jump backward to the fourth proposition of the first Reason of the second sort: there, saith he, *the proposition being, that every true visible Church hath power, &c.* his reply (you must remember Maister Can speaks it, with whom to answer is to reply) *is, that All are no false Churches, that doe not use this power, &c.* And thus having taken Maister Bradshaw tardy (as he supposeth) he followeth him hard at the heels, and layeth on loades, to be even with him for altogether at parting; for this is the last blow he reacheth at his whole answer. *And is not this, saith he, thinke we, wittily answered? we say, from their principles, that a true Church can not be without power; but these Churches are wholly without it. For answer, he tells us, a true Church may want the use of it. We say so too. But doth it follow, because a man in a sound hath not the use, for the time, of that life which is in him: therefore one may be quite without life, and yet not dead? To this effect he reasoneth or else, as Paul said of some, he understood not what he said, nor whereof he affirmed, but spake evill of the things which he knew not.*

Thus silly soule, or sot rather, he thinketh he hath hit Mr. Bradshaw home, and paid him to the purpose, for attempting in this manner to reply, (as he speaks) on his brother Johnson.

And surely were this his last charge on Maister Bradshaw true, that *he spake evill of things he knew not*, yet were not Maister Bradshaw so bad as Maister Can that *speaketh evill* (if lyes and untruths be evill) so oft and so notoriously against his own conscience of those things, that seeing evident before his eyes, he knoweth to be otherwise.

But for the thing it selfe, Maister Bradshaws answer is sufficient, yea compleate. For

1. To Maister Johnsons maine hypotheticalall proposition, consisting of 7. severall single propositions taken out of *the offer*, & making up its antecedent, he answereth directly by denying the consequence in generall.

2. He proceedeth in particular to render reasons, (which yet Maister Can most fallacy affirmeth that he never doth) distinctly, of his former deniall of the consequence in generall, in regard of the severall single propositions or axiomes therein contained. And to the same, as it taketh in this fourth proposition or single axiome, and so maketh up a syllogisme thus conceived:

*If every true visible Church of Christ, or ordinary assembly of the faithful hath by Christs ordinance power in it selfe, immediately under Chr. it, to elect and ordain, deprive and depose theire ministers. & so execute all other ecclesiasticall offices: then it is not Lawfull to heare or have any spirituall communion, with the present ministry of the Church assemblies of England.*

*But every true visible Church hath such power, &c. Ergo,* he subjoyneth this reason, why he denieth the consequence of the proposition, so made up, because that, *all true visible Church had such power*, as is here mentioned by the ordinance of Christ; yet it would not follow that our Churches either not using, or restrained by humane Laws from the exercise of such power (which were all at most that could be proved) were therefore no true Churches.

And this was a full and sufficient answer to Maister Johnsons argument, as it is there framed. For that every true Church hath such power Maister Johnson proves indeed by the sayings of such & such; but that our Churches have it not, he proveth not at all. Being propounded in Maister Cans forme as now it is, a man might well demurre on both parts of it. For as for the proposition, setting mens sayings aside, Maister Can I suppose, will hardly be able to produce any one direct place of Scripture, where such an absolute power is given by Christ to every particular Church-assembly, as is here related; or to produce out of Scripture any one evident example of the exercise of the same. And for the Assumption, which he, silly man, thinking cock sure, never once looks after: supposing such a power by Christs ordinance conferred, upon every particular Church-assembly, he will never be able to prove, that our particular Church-assemblies have it not, to wit, by Christs ordinance; unless he will, after his brother Johnsons wise manner, run round in a circle, and prove that therefore they have it not, because they are no true Churches. For all that he will be able to produce, is but matter of fact, to wit, that either they use it not, or are by humane Laws restrained from the use of it. And as soundly by the same reason he may prove, that Paul had no such power, as the other Apostles had, or was not therefore a true Apostle, because he used it not. 1. Cor. 9. 4, 5, 6, 15. Or, that those whom the Jewish governors excommunicated, for the profession of Christ Joh. 9. 22, 34. had not power by Gods Law of access to Gods house, and to the assemblies of his servants.

Thus at length after a tedious winding and turning and making forward

and backward, as the blast of Maister Cans breath hath blown with us, we are arrived at the end of his roving reply.

Hence forward he hath taken on him the office of an answerer, wherein how he hath acquit himselfe, the sequelle will shew.

### *VV. Bradshaws*

Reasons or Arguments, tending to proove, that it is a sinne to separate from the publicke ministry of the Church-assemblies of England: Directly contrarie to Maister Iohnsons own Reasons, and usually in that regard, made in the same moode and figure.

#### *The first Argument.*

It is a sin to separate from that ministry, which is set by Christ in his Church, for the worke of his ministry.

But such is the ministry of the Church-assemblies of England.

Therefore it is a sin to separate from it.

The proofes which he bringeth to confirme the maine proposition of his first Reason, will serve to proove this.

The assumption may be prooved thus:

The ministry of true pastors and teachers is the ministry which is set by Christ in his Church.

The ministry aforesaid is the ministry of true pastors and teachers. Therefore,

It is a ministry set by Christ in his Church.

The proposition is his own.

The assumption I proove thus:

The ministry which hath in it all things essentiall to the office and calling of true pastors and teachers, is the ministry of true pastors and teachers.

But such is our ministry, therefore

It is the true ministry of true pastors and teachers.

I think he is not so simple as to denie the proposition.

The assumption is prooved thus.

To have such gifts as Christ ascended up into heaven to give for the worke of his ministry; to be outwardly called to that worke by such a Church, as professeth the fundamentall points of the Gospell; to instruct the people committed

mitted to their charge in the doctrine of the Law and Gospel, to administer unto them the holy Sacraments of Christ, and to be their mouth in prayer unto God, are all things essentially appertaining to the office of true pastors and teachers.

Such is the ministry of the Church-assemblys,

Therefore it is the true ministry of pastors & teachers.

If he deny the proposition, he must shew what other matters doe essentially appertain unto their calling, which yet he hath not done.

For confirmation of the Assumption, it shal be sufficient, that we can set forth unto him such a ministerie inundry of our Church-assemblys, of which all these points may be truly verified, their conformity to the State, and their fin therein (if any be) notwithstanding.

### *The second Argument.*

The ministerie of our Church-assemblys is not the ministry of Antichrists apostasy.

Therefore it is a sin to separate from the same.

The consequent must be true, untill he can bring forth any other exceptions against our ministry, then such as appertain to the ministry of Antichrists apostasy.

The Assumption is proved thus.

The ministry of the Church-assemblys of Antichrist is of Priests and Deacons.

But the ministry of our Church-assemblys is not the ministry of Priests & Deacons.

Therefore it is not the ministry of Antichrists apostasy.

The proposition is his owne.

The assumption, if I should follow his learning, I might proove thus:

The ministry of true pastors and teachers is not the ministry of Priests & Deacons.

But such is the ministry of our assemblys. Ergo, &c. And for the prooffe of the assumption, I might send him back again to my first argument; but I will leave such a kinde of disputing to himselfe, as his owne peculiar, and proove it otherwise thus:

That ministry, which in the main & essentiall faculties and offices thereof, is op-

is opposite to the maine and essentiall facultys, functions and offices of Priests & Deacons, is not the ministry of Priests and Deacons,

But such is our ministerie,

Therefore it is not the ministry of Priests and Deacons,

The proposition is undeniable,

The assumption may be proved thus,

That ministerie which is opposite to the Sacrifice of the Masse, is opposite to the maine and essentiall facultys, functions, and offices of Priests and Deacons,

Such is our ministry,

Therefore it is opposite to the main and essentiall facultys of Priests & Deacons,

I doe not see which of these premisses he can with any colourable reason denie. I will therefore forbear to proceede further in this argument, untill I can see what he can lay against it.

### *The third Argument.*

That ministerie, which professing Christ by maintaining his covenant with the seales of it, doth directly and protestedly warre against the beast, & against all that worship his image, and receive his marke in their forehead and hand, can not without sin be separated from,

Such is our ministry,

Therefore it can not without sin be separated from,

The proposition is true: for no ministry to professing Christ, but the true ministry of Iesus Christ, doth directly and protestedly warre in manner and forme aforesaid.

The assumption I proove thus,

That ministry which to professing, opposeth it selfe protestedly to the Pope of Rome, as that great Antichrist; which directly and expressly renounceth all Ecclesiasticall homage unto him, or any of his professed cleargie; that denyeth and disputeth against (most effectually) all the main and fundamentall points of Popery; which opposeth it selfe, to the uttermost of the strength and power thereof, to all the protested friends of the Pope and Church of Rome, that holdeth and maintaineth all the members thereof to be Hereticks, and idolaters, and in the State of condemnation, and such as no good Christian

man ought to communicate spiritually withall, that ministry, I say, doth directly warre against the beast, and against all that worship his image, &c.

But all this is done in and by our ministerie.

Therefore it doth directly and professedly warre against the beast, &c.

I know not which of these propositions he can with any face, deny. But deny either when he will, I shall be ready to proove them.

### *The fourth Argument.*

That ministry, which deriveth the power and functions thereof from Christ can not without sin be separated from.

The ministry of our Church assembly deriveth the power and functions thereof from Christ.

Therefore it can not without sin be separated from.

The proofes of the main proposition of his fourth argument will serve to proove this proposition.

The assumption is as sufficiently prooved by my first and third Arguments, as his contrary is by his third and first.

But I further proove it thus.

If the power and functions of our ministry for the substance thereof, be the very same, for which Christ ascended up into heaven, to procure for the edification of his body the Church; then doth it for the substance thereof derive the power and functions thereof from Christ.

But the first is true.

Therefore the latter is true also.

The consequent of the proposition is undeniable.

The assumption is as undeniable, except he can shew any substantiall difference betweene the one and the other.

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### *The fifth Argument.*

That ministry which worketh upon the consciences of men by a spirituall calling, can not without sin be separated from.

Such is our ministerie.

Therefore it can not without sin be separated from.

The proposition can not be gain-said.

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The assumption is proved by my second argument, but I further proove it in this manner.

That ministry which worketh upon the consciences of men, onely by a spirituall gift and grace given by Christ, and directed by the word of God, doth worke upon the consciences of men by a true spirituall calling.

Thus doth the ministerie of our Church-assemblies.

Therefore it worketh upon the consciences of men by a true spirituall calling.

The truth of either of these propositions I shall easily proove, if they be denied.

### *The sixth Argument.*

The ministry of our Church-assemblies is no strange ministry.

Therefore it is a sin to separate from it.

This antecedent is better proved by my first argument, then his contrary assumption is by the first argument.

I proove it notwithstanding thus:

That ministry, which for the substance thereof was practised by Christ, the Apostles, many worthie and famous martyrs and witnesses of Jesus Christ in Church-assemblies, is no strange ministry.

Such is our ministry for the substance thereof.

Therefore it is no strange ministry.

Surely he will never deny the proposition.

Neither can he deny the assumption, except he can shew a substantiall difference betweene the ministrys aforelaid.

### *The seventh Argument.*

That ministry which is from heaven can not without sin be separated from.

The ministry of our Church-assemblies is from heaven.

Therefore it can not without sin be separated from.

The proposition is plain.

The assumption is proved by all the former arguments, which in his Logick Schooles, in his owne cause, is proove good enough. But I adde a further proove.

That

That ministry which in all the parts and powers thereof is principally exercised and directed to bring men to heaven, is a ministry from heaven.

Such is our ministry aforesaid.

Therefore it is from heaven.

The proposition is firme : it being not possible, that that ministry which is from earth or hell, should be principally directed and exercised in all the parts and powers thereof to bring men to heaven.

The assumption may not be denied, except he can shew in what other thing it is more principally exercised, and to what other end directed; which he can never doe.

To these Reasons Maister Can giveth us a very quick and short answer, that *he hath neither time nor minde to follow Maister Bradshaw in his vagarys, and idle repetitions*: thereby wounding through Maister Bradshaws sides his own fellow, Maister Johnson as the Persian did through his fellows sides the Magitian. For Maister Bradshaw in these reasons precisely followeth Maister Johnson, as Maister Can himselfe also, (though he tearme it *a mocking imitation of him*) acknowledgeth. But *he will in few words*, he saith, *set down the sum of his long talke*: (though nothing so long as his brother Johnsons was) & give answer to it briefly.

So having set down the last syllogisme of the first reason.

1 He saith, *for the proposition he will not much contend with him, though it be lame to the ground*: and withall telleth him, *how it might have been framed more briefly and much better*. A fit man indeed to reade Maister Bradshaw a Logick lecture; if their writings be both well weighed.

But for the *lámenes* of it, Maister Can might have considered, what Maister Bradshaw minded him at the first proposition for the prooffe of it, that it hath all those Scripture crutches to support it and keepe it up from falling to the ground, that Maister Johnsons parallell proposition of his first argument, for the assumption of his first reason had; and mentioneth *all the essentialls*; that Maister Johnson there doth, and consequently they must both either stand or fall together.

2. *The assumption*, he saith, *is false*.

For 1. *Our ministers have not the gifts, he speaketh of; as he hath manifested from our own writings*.

But to affirme, that none of the ministers of our Church-assemblys have; yea or that the greater part of them have not, those gifts in, a competent

measure, yea very many of them in an eminent degree, whoſoever ſhall ſay it, is ſo notorious an untruth, as the evidence of the thing it ſelfe doth aloud cry out the contrarie,

2. *The Biſhops from Whome they take theire miniſtery, are not in any ſenſe a Church, ſave a malignant one. And this alone is enough to overthrow all,*

To this Maiſter Bradshaw hath fully and largely answered on Maiſter Johnſons fiſt reaſon of the fiſt ſort, and the objections by him there propounded. Neither hath Mr. Can yet made any ſound replie thereunto.

3. *Though they inſtruct the people in ſome doctrines of the Law and Goſpell, as doe Papiſts and other Hereticks, yet the reading of the Service-booke in forme an manner; the celebrating of marriage: burying of the dead; conformity & ſubſcription; are more eſſentiall to their miniſtery, and more neceſſarily required by the Lawes of their Church, then is preaching either of Law, and Goſpell. And this he prooveth by the teſtimony of Maiſter Bradshaw, affirming (as he relateth him) that, ſoſe that yeeld to the Ceremonys, need not preach at all except they Will; nor doe any part of divine Service, if they Will keepe a Curate conformable to ſay Service,*

1. For Maiſter Can coupling our miniſters with Papiſts and Hereticks in teaching ſome Doctrines of the Law and Goſpell, I will ſay no more, but appeale for the juſtification of the entire body of ſaving doctrine both in Law & Goſpell commonlie taught by our miniſters, to the pious and learned labours of a numberleſſe multitude of them, fiſt preached to their people, and after published in print, ſufficient to ſatiſſie any reaſonable perſon in this point; & though, not to ſtop the mouthes of ſuch barking curts, as this Maiſter Can is, yet to evince evidently his malicious and virulent vanity, in yoking them with hereticks and papiſts herein.

2. To omit, that ſomethings here mentioned by him, as *Subscription*, are no miniſteriall offices or employments: Allbeit, it ſhould be granted, that theſe things mentioned, were more neceſſarily required by the Lawes of our Church, then preaching of Law and Goſpell: And againe, that (as Maiſter Bradshaw is ſayd to ſay) *ſome miniſters neede not preach themſelves* (the Law not compelling them thereunto) *if they Will maintaine a Curate, &c.* yet it followeth not  
hence,

hence, either that the ministers of our Church-assemblys, doe not instruct the people committed to their charge in the doctrine of the Law and Gospell, (which is all Maister Bradshaw saith, in his assumption, of this branch,) for sup-  
 pole that some need not, or doe not, what is that to them, and those so many, that constantly doe? or that these things are therefore, as Maister Can saith, *more essentiall to their ministry, then the preaching of Law or Gospell are.* Mat-  
 ters of order, in politick respects, are many times in all States, pressed more strictly, then matters in themselves of more importance.

4. *The Sacraments, as some of our owne say are by them wickedly mingled and prophaned, and wickedly administred. And if Maister Bradshaw may be beleevd, divers Sacraments not of divine institution administred; as cros, ring, surplice, &c.*

¶ For the former, to omit that though some failing in the administration of Sacraments were granted, yet that, which Maister Bradshaw here saith, may still stand firme: the charge is too generall; as if one should charge Maister Can with living wickedly and prophanely, but not shewing wherein: & must passe therefore as a fond and frivolous charge, untill the action be more particularly laid, that a just issue may be joined.

For the latter likewise, though it contradict not Maister Bradshaws assertion, who saith, that *they administer the holy Sacraments of Christ*; (which appeareth to be a truth undeniable, when Maister Can himselfe can not deny it, an yet denyeth the assumption, whereof this is one branch,) whether Maister Bradshaw or any other (for I know not who his Author is, nor dare I take ought on Maister Cans word) may so tearme the ceremonies here mentioned, taking the word *Sacrament* in a very large sense, for any outward act, gesture or ornament used in the performance of Gods worship, (and yet neither can that well be said of the ring) it is not true, nor doth it appeare by any constitution of our Church, or part of our Liturgie, that any of these are either enjoyned, or used as *Sacraments* truly and properly so tearmed; to wit, as *Seales*, of Gods covenant of grace; or, of justification by faith in Christ.

5. *The Prayers our ministers are to make to God, when they reade their Service booke, must of absolute necessitie, without partiaall dispensation, or manifest violation of oath, be foolish, false and superstitious.*

To let passe, what further exceptions might justly be taken to this, as well

as to the former (for who can endure to discourse more than 'needs must, with such a foulemouthed frantick?) his charge is too wilde to be reduced to any due issue; nor doth it, though it were in some particulars acknowledged; crosse the branch inrended of Maister Bradshaws assumption.

But let us yet straine to heare a litle more of his ravings: he will not trouble us long: he is taking his farwell; and like him whome herein he imitates, he is the more furious, it may be, because he is neere at an end.

*I desire the Reader, saith he, to observe how wittilie he confirmeth the assumption.* It shall be sufficient, saith he, that we can let forth to him such a ministry in sundry of our Church assemblies, of which all those points may be truly verified. *VVho would have thought, that Maister Bradshaw having blotted so many leaves of his booke with meere scoffing at Maister Iohnson about his Logick, should so grossly overshoot himselfe in tearme of reasoning. For what wise man but he, would have laid down a position, that comprehended indefinitely and generally all the ministers of their assemblies: & to proove it, saith: We can shew some such. It seemeth then that those some such must make all the rest true. In truth he so inferres, or else his Argument is crackbrained, and lacks not truth onely but sense also.* And hereupon he runneth out further in this like straine; comparing Maister Bradshaw to such crafty merchants, who to put off the false wares that lie on their hands, will shew the buyer a litle of the best, by that meanes cunningly to shift all the rest upon him. And telleth us, that he mentioneth the oftner these his deceivable shifts, that they may have more honest dealing hereafter, that if they will justify all their ministers and Churches, they will say so directly; or if but some few, they speake it out plainlie, & not make folke believe they meane all, when themselves are perswaded that the greatest number are false and Antichristian.

And I shall desire the Reader likewise to observe, how witlessly and senselessly, not unreasonably alone, Maister Can carieth himselfe in this his rambling and scambling discourse; not knowing, or taking notice, at least, of the ground and matter of the dispute; and talking loosely withall at randome, as one  
very

very forille acquainted with the rules, either of right reasoning, or right speaking.

1. *It shall be sufficient*, saith Maister Bradshaw, *to set him forth sundry such*. And it is sufficient say I, (whatsoever Maister Can prate to the contrary) so to doe, for the prooffe of his assumption, and the evincing of the trueth in question. The controverfy between Maister Bradshaw and Maister Johnson is whether such a Separation, as Maister Johnson and his faction maintaine, from the Church-assemblys of England, be sinfull or no. This separation thus controverted is generall, so practised, so professed, and so prosecuted in the whole discourse, and dispute. Now there is not onely no punie, or Freshman in the Schooles, but no man whosoever, that is not wholly void, I say not, of the art of reasoning, but even of Reason it selfe, or that hath not *lesa principia*, but is able to acquaint Maister Can with this common ground of reason; that *any one particular* (and much more *manie*) *affirmed is sufficient to overthrow a generall denied*. It is one of the first grounds in reason, that *Contradictories can not both be true*: but if one be true, the other must needs be false, And an other necessarily thence flowing, that *a particular negative is sufficient to take away a generall affirmative*; and *a particular affirmative to beare down a generall negative*. If Maister Bradshaw therefore had said, that he could set forth but *some one* onely such Church-assembly among us, it were sufficient to evince the Separation here questioned, as it is generally layd, sinfull; and to proove Maister Johnson in avowing the said Separation, not Lawfull onely but necessary, to defend an untruth: and how much more then, when he saith he can set him out sundry such?

And now whether Bradshaw or Maister Can have in matter of reasoning grossely overshot himselfe, let any reasonable man decide.

2. To let passe that notorious untruth; that *Maister Bradshaw hath blot- ted many leaves of his booke with meere scoffing at Maister Johnson about his Logick*; that childish charge, that he hath *grossely overshot himselfe in terms of reasoning*; (for what termes doth Maister Bradshaw here use, other then usuall and authentickall?) and that incongruous coherence; *What wise man, but he, would have layd down a position, &c. and to proove it, saith &c?*

Surely wise men and in their wits doe not usually speake, much lesse write, thus. But we must beare with Maister Can, as well for Grammer as Logick. His heate and fury makes him forget oft the rules and ground of either of them.

Consider

Consider we onely the main matter. The crime charged upon Maister Bradshaw, and that such as *no wise man* would ever have been overtaken with, is that *having layd a position comprehending indefinitely and generally all the ministers of their assemblys, to proove it, he saith, he can shew some such.*

But 1. Maister Can here sheweth us a trick or two of leger demaine. For he abates maister Bradshaws tearmes in the one branch; *sundry*, saith maister Bradshaw, *some* saith maister Can, belike supposing that maister Bradshaw had *failed* there, as he telleth him, in his *Logick termes*. Then raiseth them on the other side, in the latter branch, as high. *The ministerie of the Church-assemblys*, saith maister Bradshaw. *All the ministers of the Church-assemblys*, saith maister Can, and writes the words withall in a different Character, as maister Bradshaws owne expres tearmes, which is most false. Neither doth Maister Bradshaw as by his own words appeareth, so speakes nor was it needfull, as hath been before shewed, that he should. Yea maister Cans own words containing a manifest contradiction, doe evidently evince the falsehood of his charge, and convince him of untruth. He saith maister Bradshaw *speaketh indefinitely*: and yet addeth, *that he saith, All, &c.* Now if he *speake indefinitely*, how doth he *say, All*. Or if he *say, All*: expressly, how speaketh he *indefinitely*? since that, then a proposition is sayd to be *indefinite*, when the note or tearme of quantitie is not expressed.

For as for that which he speaketh, after his blending and blundering manner, of *comprehending indefinitely and genera lie*: as if *indefinitely and generally* were in sense and substance all one, it is just indeed according to the rest of his Logick, & if a man therefore shall say, *There are Schismaticks at Amsterdams*; because he speaketh *indefinitely*, he must needs be understood generally; that *All the Schismaticks that are in the world harbour there*. Or if he shall say; that *Fooles and Dolles write bookes*; he must needs be conceived to comprehend *all writers*, (because his speech is *indefinite*) and maister Can among the rest. But were maister Can so wise, as he would seeme to be, he might know; or had he not been overslightly verled in the art of reasoning, he might have learned; That *an Indefinite either tearme or axiome may be taken, & so is to be, either generally or particularlie, according to the nature and tenour of the subject matter in hand*: and is therefore in maister Johnsons argument to be taken universally because a generall default enforcing a generall separation is to be proved: whereas in maister Bradshaws argument it need not be so taken; because the particular being made good, is enough to inferre a conclusion directly con-

tradi-



cradictory unto that of maister Iohnson. And you see now, how wisely maiste Can hath made this his wise charge good against maister Bradshaw.

3. But let us wade yet a litle further in this mire & mud. *It seemeth* (yet at least, saith maister Can.) *that those* (Some Such) *must make all the rest true. In trueth, so he inferrs, or els his argument is crack-brained, & lackt not trueth onely, but sense also.*

I, might wel demande, why those *Some Such* might not as wel make the rest true; as those *ignorant asses & idlebellyed Epicures*, that maister Can so oft casts in our dish, should make all the rest false, & worthy to be severed from: for the reason may passe as wel for the one as for the other. But I, let that pas, & come a litle neerer home to maister Can.

It is a question among some, whither *in trueth* be an oath, or no. if it be, I shal hardly ever here after beleewe maister Can upon his oath, if not. I shal yet hardly beleewe him delivering ought upon his trueth: when binding it so solemnly & seriously with an *in trueth*, he telleth his reader here such a palpable untrueth. For where, or how, or in what tearmes either expresse or equivalent there unto, doth maister Bradshaw inferre, that those *Some Such*, yea or *Sundry Such* (for so his words are) either do, or *must make all the rest true*; when of the rest he neither spake, nor had need to speake ought? as hath formerly been shewn.

Yea but *his argument els is crack-brained, as he saith of Maister Iohnson & lackt not trueth onely but sense also.*

Nay rather, he that so saith, therein sheweth himselfe either to be *crack-brained*, or to have his *braines crow*, and to want as wel trueth as wit. As for his tale therefore of *crafty merchants fals wares & deceivable shifts*, he may do wel to Keepe them in store; for such false forgers & sorie shifters, as he here sheweth himselfe to be. And yet such shameles and truthles companions, as make no conscience of coyning falsehoods at pleasure, nor of fastning groundles calumnys upon others, have the face to cry & call for *more honest dealing*, even then, when they deale most dishonestly themselves.

4. Yea but maister Can would have maister Bradshaw and the rest of us deale plainly, and tel directly, whether, when we speake indefinitely, we meane some few, or all. This is, as if some peremptorie shameles person like himifselfe should affirme confidently & stand in defence of it, That *All the merchants in England, are men so lewd & vile, that no civill commerce can safely be had with any of them*

And when he shall, to controoll his groundles and slanderous censures by tolde, by some friend to the nation and profession (*We can set you forth sundry of them, against Whome you can take no such exception, but that they be men of honest life and carriage, and such as you say they all are.* Were it not now idle and impertinent, for such a shameles beast, to require the party to speake plainlie, & to say direct'y, whether he meane to justify those some few, or all in generall; and to aske whether those few must make all the rest honest? might he not well be answered; Sir, what is that to the purpose? So much as hath been said, is enough to make you a Liar, and so much being enough to make Maister Can the like, we so leave him, and let him go as he is.

And yet we must not doe so neither. For he will have one sling more at the cock, for his money, ere he goe; & that he hopeth will hit him fall on the head; and he hath reserved it therefore, like enough, for the last cast.

Maister Bradshaw following Maister Johnsons precedent, frameth his third Reason for the trueth of our Churches, from our opposition to Antichrist, and renunciation of him. To this Maister Can answereth, not by denying any part of the Argument; but by affirming, that *we retain still the selfe same ministry* (of *Massing* priests belike; which had been fitter for him to have opposed to the 2. Reason, if he had been pleased to return ought to it) (*Church government*; (a *Pope* sure, and Cardinals at least) *Service*, (the *Mass* then questionles) *Canons*, &c. and so are like one that calles a woman whore; and yet lies in bed with her, for all that, and committs folly with her. And if we aske how he prooveth this; because it is no deniall of any part of Maister Bradshaws argument, but a fresh charge; he telleth us that some *papists* and *conformists* say so.

And this is his last throw, that hath not yet, I hope, come neere the cocks head; though it be no great matter, if notwithstanding that he be suffered to go away with the comb. That which the rather he deserveth, for that, that next followeth. For whereas instead of answer to the reasons ensuing, he saith, *there is nothing said in them, that the former things again repeated*; therein if he meant to throw at Maister Bradshaw, he mistooke his marke, but he hitteth his brother Johnson, whome he should fight for, full on the hand. For Maister Bradshaw doth thus onely, that he may precisely follow Maister Johnson, and treadeth exactly in his steps.

Howbeit, one bout more we must have with him, concerning some Demands of his brother Johnson; the deciding whereof the said Maister Johnson saith will end the controversies between them and us.

Maister

## Maister Francis Johnsons Demands.

*Fr. Johnson.*

Whether the Lord Iesus Christ have by his last will and testament given unto, and set in his Church, sufficient ordinary officers, with their calling, worke, & maintainance, for the administration of his holy things, and for the sufficient ordinary instruction, guidance and service of his Church, to the end of the world.

*VV. Bradshaw.*

1. I answer directly (understanding by *officers*, spirituall officers) that he hath: and that it is a sin herein to break his will and testament, either by depriving the Church of any of those officers; or by bringing into it any other kinde, with any other kinde of calling or worke, then he hath appointed in the same.

2. That notwithstanding this, the civill Magistrate hath power to set over the Churches of Christ in his dominions commissioners and overseers, which are not specially appointed by Christ in his testament, civilly to guide and governe the Churches, and to maintaine those priviledges, libertys, offices and orders, that Christ hath endowed them withall, against all the Enemyes both without and within the same.

3. Concerning the maintainance of the ministers, Christ hath set down no more in his testament, then this in effect; that *the Labourer is worthy of his hire*; And that for their ministrations of spirituall things, the Churches that enjoy their Labours, ought to minister to them of their temporalls. But after what speciall manner they shall be maintained; he hath (for ought appeareth yet to the contrary) either left it to the discretion of the Churches, if they have the free disposition of their temporall goods in their own hand; or of the Christian Magistrate; who in such cases may see what is fitter then the Churches themselves.

*Fr. Johnson.*

Whether the offices of Pastors, Teachers, Elders, Deacons and Helpers be those offices appointed by Christ in his testament before said? Or whether the present

present Ecclesiasticall offices of Arch-bishops, Lord-bishops, Suffraganes, deane, prebendarys, canons, petty canons, priests, deacons, Arch-deacons, doctours of divinity, chaplins, or house-priests, commissarys, officials, proctors, apparitors, parsons, vicars, curates, vagrant or mercenary preachers, church-wardens, Side-men, Clerks, sextons, & the rest now had in the cathedrall & parishonall assemblies, be those officers appointed by Christ in his Testament, as is aforesaid, or no?

### VV. Bradshaw.

1. I grant that the offices in the first place mentioned are those verie offices, wich Christ hath appointed and there is no Church of Christ, but hath use & need of them: and that such are some way defective, that want anie one of them.

2. That yet notwithstanding, they may be true Churches, that want some of them, yea & the chiefest of them; as those assemblies of your owne profession in England have for many yeares been without either all, or the chiefest of them: and yet they judge themselves true Churches; yea though they have not so much as the Sacraments administred among them.

3. Where the civil magistrate doth his duty as he ought, & where the Churches have the benefit of his help, for the suppressing of sin, & the relieving of the poore, & those that are in any distres (which the Apostolical Churches wanted) there the want of some of these offices may be the better borne with all & the Churches defective that doth want them, especially the two latter.

4. I grant that none of those offices here mentioned in the latter part (excepting that of Deacons) are in name those offices which Christ hath appointed: some of them neither in name, nor in deed: some in deed though not in name: some have the name of that which indeed they are not: some though they be set over the Churches; yet are not indeed any proper offices of the Church, some offices here named neither indeed nor name, as they are such, are Ecclesiasticall offices, but onely Schoole titles & dignities given to men Eminent in Learning, for encouragement to others to study good letters, especially divinity.

5. All the offices appointed by Christ to be in his Church, to the end of the world, in effect & substance may be found contained under some of these; though some what disguised with strange names, borrowed from the Church of Rome. And the principall & most necessary are under some of these. For many of these which you despitfully call cenary preachers, house-priests, yea parsons, vicars, curates, are in very deed & truth, in office and practise (whatsoever they are in name) the very pastors & teachers, that Christ hath ordained, ministring in his Churches (according to their places & callings, & those gifts which Christ hath bestowed upon them) all the ordinary means, of Salvation. As for these variety of names, most of them arise from that variety of maintenance that is in our Churches, and not of their spirituall offices. So that in this manner to dispute against our Churches; because the ministers thereof have such & such names, is as though one should dispute against the Church of the Jews in Christ time, & have denied communion with it, asking whether priests, Levites, & prophets, were not those officers which God hath appointed, to governe the Church of the Jews with all; or whether Scribes, Pharisees, Sadduces, Captains of the temple, Rulers of the Synagogues, Doctors of the Law, Centurions, Souldiers, the high priests Servants, &c. were those officers: Or as if one disputing against your owne Churches, or those which have, (though not so fully, as you would have them) entertained the same discipline with you, should to warrant their Separation from you, & their condemnation of you as false Churches, moove the very same question, in nature, unto you asking you whether pastors, teachers, Elders, Deacons, & helpers, be not those offices which Christ hath appointed in his Testament; or whether Schismatics, refractaries, Lay-aldermen, parish bishops, Consistorians, parish popes, proctors of Spite houses, dawbers, thackers, taylers, tinkers, &c. be those officers? for thus it hath pleased some to put these odious names upon those, which beare & exercise the offices of pastors, teachers, Elders, &c.

*Fr. Johnson.*

Whether the callings & entrance into the Ecclesiasticall offices aforesaid, their administration & maintenance now had & retained in England, be the

manner of calling, administration and maintenance, which Christ hath appointed for the offices of the Church above named, or no,

*VV. Bradshaw*

Not to stand (for the avoyding of multiplicity of unnecessarie questions) upon defence of the calling, entrance, administration, and maintenance of all; I answere directly and plainly; That the calling, entrance, administration, and maintenance of many (at the least) that are called into Ecclesiasticall offices, is in very effect & substance, the same that Christ hath appointed. They are men instructed in the knowledge of good letters, especially in divinity: They have a gift in some good measure, to divide the word of God, according to the necessities of their people, over whom they are set. They have a desire to doe Christ and his Church service in his ministry, and a purpose to give themselves over unto that worke. They have in some good measure (for none hath them in perfection) all those graces & gifts, that Paul to Timothy requires to be in Bishops and Elders. They are so judged and esteemed to be of other ministers, and well grounded Christians, and of those people which submit unto their ministry; who accepting of them and their ministry as sent of God, desiring and yeelding themselves to live under them, as is fitting for Christians; and they resolving to guide and governe them, as becometh spirituall leades & guides.

Such calling and entrance as this, have many of our Church officers: more than this in substance and effect is not appointed by Christ. Those defects and errors, which over and besides, many times they yeeld unto in their calling, entrance and administration, are not of that nature and quality, that they make a nullity thereof, or make it a false, and Antichristian calling, entrance, or administration. The maintainance they live by, as it is no where in generall or speciall forbidden; in the yeelding whereof unto the ministers, they fulfill the testament of Christ, in giving of their temporall things, for spirituall, in giving hire to the Labourers, &c. and doe not therein breake any parts else thereof; he having no where forbidden any such manner of maintainance, but left it indifferent, to give money, or fruits; in fruits to give the twentieth, the twelfth, the tenth, the eighth of the increase according either to their estate, or the necessity of the ministers; wherein the Magistrate hath authority to rule & define, who hath in his hand the power of mens temporall estates; or the Church, if the magistrate

gistrate leave unto them the free use of their own temporalities.

Neither is the tenth required to be given by the Magistrate, or yeelded to be given by the Church to the maintenance of ministers, any more ceremonially or judicially in regard of the number, then in regard of the matter.

Neither did there any mystery lie so much in the quantitie of the thing given, as in the very gift and offering it selfe. So that by the same reason, that you make it unlawfull for ministers to be maintained by Tithes, you make it unlawfull for them to haue any kinde of maintenance from the Church; there having bin a ceremony in the very matter it selfe as much as in the quantity or number. For not onely their giving the tithe of their encrease, but also the very giving of their encrease it selfe, out of that consideration, was ceremoniall.

*Fr. Iohnson.*

Whether every true visible Church of Christ be not a company of people called and separated out from the world, and the false worship and ways thereof, by the word of God; and joyned together in fellowship of the Gospell by voluntary profession of the faith and obedience of Jesus Christ.

*VV. Bradshaw.*

I answer, 1. That every true visible Church of Christ, is such a people.

2. That yet, notwithstanding they be such, they may in their infirmity & ignorance, walke in some of the ways, and practise some parts of the false worship of the world, notwithstanding their said separation, conjunction and profession.

3. They may in time become the true visible Churches of Christ, which at the first were not in the said manner and forme, called, separated and joyned together; but forced and constrained against their will by the sword of the Magistrate.

4. Many of those Churches in our Kingdome, from which you separate, as they now stand, are such a company of people, so called, separated, and joyned together: tho' in all three there may be some kinde of defects and wants.

*Fr. Iohnson.*

Whether the Sacraments, being the Seales of righteousness which is by faith, may be administred unto any other but to the faithfull, and their seed: or in any



any other ministry, or manner than is appointed by Iesus Christ, the apostle & high-priest of our profession. And whether they be no otherwise administred in our Cathedrall & parishionall Churches in England.

*VV. Bradshaw.*

1. I grant that the Sacraments ought to be administred onely to the faithful in outward profession, and their seed; and in no other ministry or manner, then is appointed by Christ.

2. In many of our Churches (at the least) they are administred in no other manner, from & by no other ministry then Christ hath appointed; nor to no other persons.

3. Everie error & defect in some part of the matter & forme, and ministry, arising from ignorance or infirmity, maketh not the Churches false Churches: Except you holde; That no true particular Church can erre; which is a more grosse opinion, than that of the Papists.

*Fr. Iohnson.*

Whether the booke of Common Prayer, with the Feasts, fasts, holic dayes, stinted prayers, & Liturgy prescribed therein, and used in these Assemblys, be the true worship of God commanded in his word; or the devise & invention of man, for Gods worship & service.

*VV. Bradshaw.*

1. That it should be granted, that the booke of common prayer, in all the parts & parcels thereof, is not the true worship of God; but containeth in it some devises & inventions of man; yet the true worship of God not withstanding is prescribed in it.

2. So much of it as is used in manie of our Churches, is the true worship of God, and in effect commanded in his word.

3. Those devises and inventions of men, with the Feasts, fasts, and holy daies therein prescribed, though they should be granted to be sins & corruptions in our Churches, and such as ought not to be conformed unto: and such as we ought rather to separate from our Churches, than either by Subscription, conformity, or  
any

any other meanes, to approve; yet are they not of that nature, that the simple use of any or all of them, doth destroy the very being of those Churches, which use them; making them false Churches, and such as we may have no spirituall communion withall, no not in the best things.

*Fr. Johnson.*

Whether all people and Churches, without exception, be not bound in Religion, onely to receive and submit unto that ministry, worship & order, which Christ as Lord and King hath given and appointed to his Church. Or whether any may receive and joine unto another devised by man for the service of God, And consequently; whether they that joyn to the present Ecclesiasticall ministry, worship and order of the Cathedrall and parishionall assemblies, can be assured by the word of God, that they joine to the former ordained by Christ, and not to the latter devised by man, even the man of sinne, for the worship and service of God?

*W. Bradshaw*

1. I grant that we are bound in Religion, to doe that which is specified in the first part of your question.

2. To joyn with our Ecclesiasticall ministry, worship and orders (at least in those assemblies, whether Cathedrall or other, when and where all things are not performed according to the rigour of our Laws) is not to joyn with a ministry and worship devised by that man of sin; but (though not in all the specialitys and formalitys thereof) with such a ministry and worship, as is required and instituted of God.

3. They which joyn to the present Ecclesiasticall ministry, worship and order of the Cathedrall or Parishionall assemblies, in those things which are performed therein according to the true intent and meaning of our Laws, though some things be done not warrantable by the word; yet they may be assured by the word of God, that they joine to the substance of that ministry, worship & order, which Christ as Lord and King hath given and appointed to his Church. At least they may be as well assured thereof by Gods word as any that joine with the present Ecclesiasticall ministerie, worship & order of the assemblies of those of the Separation, can be assured by the same word, that they joine to that forme which is ordained by Christ.

T

Now

Now as concerning these demands, Maister Can telleth us, that *Maister Bradshaw undertooke indeed to answer them, but he kept himselfe of so coverly from the points; that he hath left them far more obscure and dark than they were before*: and in steed of them therefore he propoundeth 13. other questions of his owne, gathered (as he saith) from *Maister Bradshaws shifting Answers & idle put-ofs.*

A pritty shift and put-of indeed, to save himselfe labour of taking away Maister Bradshaws Answers; which he knew not well how to turne his hand unto. It seemeth that either hee is not of his brother Johnsons minde, that *these demands decided, will, as he saith, end the controversys between us and them*; or he is not over-willing to have them at an end; least his schismaticall function end, and expire with them: or lastly he conceiveth, that Maister Bradshaw hath in his answers so decided them, that the sentence of decision goeth on our side. Now this though hee like not well of, yet is he loath to take the pains to take them away, which indeed he neither is nor ever will be able well to performe.

As for his own bakers dosen of questions, let them deale that list with him. For this is no Scholerly course, but boys-plaie, when Demands have been made, and answers returned to them, not to reply upon the answers returned thereunto, nor to examine and scan what they say; but to tell the Answerer, that *his Answers are so covert, that they leave things more obscure and dark, than they were*, and propound other queres in roome of the former, letting the dispute, propounded and so far prosecuted, fall to the ground.

Thus having run over and examined in defence of Maister Bradshaws Answer to Maister Johnson, whatsoever hath by Maister Can here been opposed thereunto; I conclude at length, as I finde, *Maister Cans whole discourse*, in regard of his fond and frivolous manner of reasoning, to be nothing else but *a Can full of froath*; in regard of his lying and unfavoury language, to be not *a Can full of froath* onely, but *of filth* too.

Now if upon view hercof, if it ever be so happy, as to come to Maister Cans hand, his fingers shall be itching, as peradventure they will, to be scribbling and blotting of paper again, thereby to assay, what he can, to lick his credits whole again, which by his fond and foule dealing therein descried and discovered, he may justly deeme much impeached and impaired: Let him in the first place recant his notorious falsehoods & forgerys, to every eye obvious; these by name among the rest.

1. That *Maister Bradshaw* doth in this booke stand to maintaine the vilest abominations in our Churches, having formerly made shew to be a great enemy therunto, pag. 217.

2. That such corruptions as the Non-conformistes generally have condemned, he basely therein justifieth, ibi.

3. That pleadeth for dumb dogs, cater-pillers, and idle-bellys, and is such a proctour for them as they never had a better. pag. 221.

4. That he justifieth all such Priests and Deacons, as the Bishops make, without limitation or exception. pag. 234.

5. That he saith generally, All the ministers of our Church-assemblys. pag. 260.

6. That he inferres, that those (some such) must make all the rest true. ibid.

7. That he slandereth our State, affirming, that it permits our ministers to be drunckards. pag. 224.

8. That he hath from time to time earnestly craved the aid of Princes, to have the ordinary ministry of our Church-assemblys quite rooted out and abolished. pag. 221.

9. That he useth corrupt shifits to justify civill offices in Ecclesiasticall persons. pag. 224.

10. That he labours, what he can, to justify the peoples practise, in committing the charge of assigning them Ministers to Patrones. pag. 242.

11. That he defendeth the reading of the Articles and Canons. pag. 249.

12. That he justifieth the practise of Popish Ceremonys by himselfe condemned. pag. 230.

13. That his Counsell is much to this effect, so a man holde something, it is no matter what it be, nor how ungroundedly taken up. pag. 227.

14. That by his arguing any heretick may maintaine the grossest errors, that he holdes and practiseth. pag. 230.

15. That by this manner of arguing a man may be a Jew, a Turke, a Heathen, any thing. pag. 250.

16. That he bestirs himselfe to proove our ministry good, by the Scribes & Pharisees. pag. 231.

17. That Parous on *Math. 23. 2.* affirmeth the Scribes and Pharisees to have come rightly and lawfully to the offices they excecmed. Ibid.

18. That *Maister Bradshaws* words import, that the ability, which the Pharisees had to expound the Law, argued them true ministers. pag. 232.

19. That to that of Maister Iohnson affirming our ministry to be unlawfull and Antichristian, because neither their offices, calling, nor administration is according to Gods word, but all taken from Antichrist; he childishly answereth, that true pastors and teachers may want some accessory parts of their offices. pag. 250.

20. That he asketh, what errors they can prove to be in our Church. pag. 423.

21. That he saith, our ministers have such and such offices, because by Law they ought to have them. pag. 240.

22. That he delivereth his yea and nay allwayes upon his owne bare word. pag. 141.

23. That he says the proposition is false, the assumption is false, the consequent is false: but for proof, a man may as soone finde a needle in a bottle of hay, as any, for the things which he boldly denies. pag. 257.

24. That he never brings either Scriptures, Examples, Reasons, or humane Testimonies, to confirme any one thing whereof he writes. pag. 235.

These, I say, and other the like evident untruths, let him in the first place agnize and revoake, whereby his repentance for them may appeare; and then, (if he think good) in the next place, let him enter his *Surrender* in defence of his *reply*, leaving his idle vagarys into points in pertinent to the present busines, and applying his discourse punctually to the Subject matter first intended; to wit, the justification of Maister Iohnsons booke against Maister Bradshaws *Answer*, and he shall not want an *Answer* to whatsoever he shall surrejoine to this my *Rejoinder*. Otherwise, let him for my part, looke to be answered as Salomon willet, such as he sheweth himselfe here to be, *Prov. 26. 4.* with silence. For who will endure to maintaine discourse with one, that by persisting in manifest and palpable untruth, thereby manifestly sheweth, that he cares not what he sayes, so it may seeme any way to serve his turne? Or who can have the patience to holde dispute with him, that will by no means be kept to the point in present agitation; but run backward and forward, and ramble up and down, without list or limite, into what he likes or listes himselfe?

It is a hard taske, I well know, that I now put Maister Can to; and yet no more than equity and reason requireth. And if the propositions therefore please him not, nor he like to accept of them, let him prate at pleasure, & bawl as loud as he list, and rave ad raile, as he doth almost throughout his whole booke; and

fasten

listen as many forged untrueths on this Rejoinder, as he hath done here on Maister Bradshaws Answer; and crow when he hath so done, as if he had made a faire full and finall conquest, because he is not againe answered; all his clamours and calumnys, urgings and darings shall never induce me to set pen to paper againe, and to enter the lists with such an one as he is, so persisting in his folly, untill I shall deeme it fit to vie broade and base language with some common scold, or to contend with a man beside himselfe.

I pittie onely his poore people, that in Schismaticall Separation are led on by such a guide, as this very worke of his shews him to be; which beginning with mention of *grace*; and ending with prayer for *sincere walking*, he sheweth little *grace* or *sincerity* in the whole body and bulk of it. And wishing them more wisedome to discerne things that differre, and him more grace and sincerity, than here he hath manifested, I end; having, I hope, sufficiently vindicated in any indifferent & intelligent mans judgement, the credite of my worthy friend, and Gods faithfull servant, from this mans unjust aspersions; and the soundnes of his Answer, from his undue oppositions; or whether I have so done or no, referring my selfe to the doome and sentence of any person not extremely partiall.

F I N I S.

